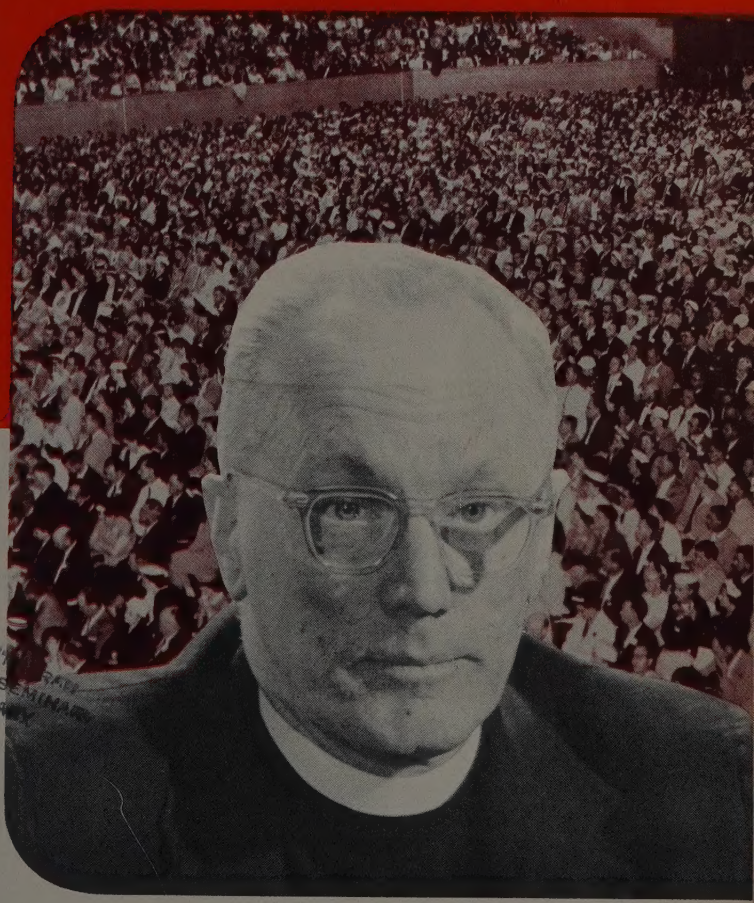
The LUTHERAN



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BIG CONGREGATION

Dr. Steimle resumes radio ministry

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JUNE 26, 1957

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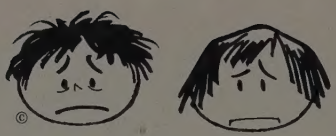

Back Seat Prattle

IN THE BACK SEAT the two youngsters were manufacturing a childish prattle abo the noisy rain pounding on the car roof as my hosts drove me to the airport.

Suddenly there was silence in the rear quarters. Then the frightened voice of t four-year-old inquired, "Mommy, can God die?"

BEFORE HER MOTHER had a chance to answer, six-year-old brother smugly blurte "Of course not, silly. If he died there would be no one to take his place."

Centuries ago men tried to kill the Son of God by hanging him. Today men t to kill God by ignoring him. If only mankind would awake to realize the two fac of which that child was already aware. God cannot die and there is no person or thi which can take his place.

—DANITA BRAVIN

The LUTHERAN *News Magazine of the United Lutheran Church in Americ*

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COVER PICTURE. More than 300 radio stations in U.S. and Canada this week begin carrying the United Lutheran series on The Protestant Hour, with Dr. Edmund A. Steimle, Philadelphia Seminary professor, as the preacher. Wittenberg College choir will provide the music.

THE CHURCH IN THE NEWS

Commandments barred from school

Efforts of a Long Island American Legion "Back to God" committee to post "thousands of copies" of an "interdenominational" version of the Ten Commandments in school rooms had run into severe opposition from Jewish groups. After school boards in Huntington and New Hyde Park had approved the move, the American Jewish Congress, New York Board of Rabbis and local Jewish organizations had asked the state commissioner of education to forbid the action.

The new version was "not in the exact form of any of the religious faiths," the complainants said. They also hit at the directive that teachers might not answer children's questions about the commandments, but were to tell children to get the answers from their parents.

Last week New York's Education Commissioner James E. Allen, Jr., ordered the commandments to be taken down. He said he was in "full accord" with the "end result" the schools are "trying to achieve." Since the proposal had created "dissension and bitterness" it "would not serve to increase the respect for or influence of the Ten Commandments," he added. Education law provides that children may be released during school hours for religious instruction in their own places of worship, Dr. Allen reminded the Long Islanders.

Sadler to spur literacy program

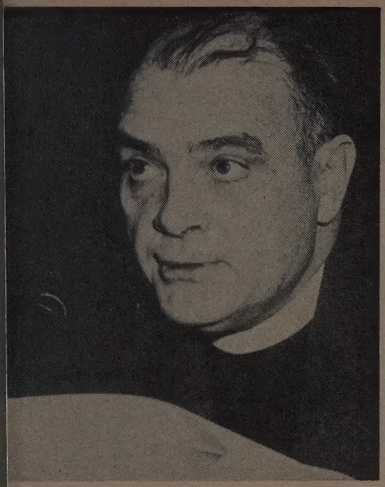
For a century ULC missionaries in Liberia tried to work with people who were not only illiterate, but whose language had no written form. Influenced by the literacy work of Dr. Frank Laubach, a gigantic job was undertaken in 1940 by Dr. Wesley Sadler of the ULC mission staff. Working with his wife, he began to transfer the language of the Lom people to writing. The next step was t teach the people to read it.

The task proved rewarding. Thousand of Loma people have learned to read The entire literary output in the Lom language—about sixteen "books," in cluding the Gospel of Mark, a hymna pamphlets on child care and on hygiene— has been produced by the Sadlers in th isolated jungle village of Wozi. Workin with them in recent years has been Mis Margaret Miller, another literacy exper who is editor of the *Loma Weekly*, on of the world's most unusual and mo eagerly read periodicals.

At its meeting in New York th month, the Board of Foreign Mission heard a request from the National Cou cil's Committee on Literary and Christia Literature asking that Dr. and Mrs. Sadl be "loaned" to it for the next three yea to extend the literacy program to th entire continent of Africa. Upon th promise that the Liberia program wou be continued by other trained worker the BFM agreed to permit Dr. Sadler spearhead the imposing project of teac ing many-languaged Africa to read.

Mackensen resignation accepted

After his release in March from Chinese Communist prison where he h served a five-year term for alleged a "detrimental to security" of Red Chi ULCA Missionary Paul J. Mackensen h expressed a desire to remain in Chi "As a friend of the Chinese, I belie that the personal motivation of wanti to work with the Chinese and try to co tribute to their peace, happiness and w



URGES CONTINUED FOREIGN AID
Dr. Blake testifies in Washington

re is a good one," the 32-year-old pas- wrote to Dr. Earl Erb, executive sec- ary of the BFM. To remain in China d obtain employment he would have cut his ties to the American organiza- n, he said.

The 32-year-old missionary has been China since 1948. Prior to his arrest, had worked with the ULC mission at ingtao.

Since efforts to dissuade the young mis- nary, including a personal visit from Rev. Shiro Aoyama of the Lutheran minary at Tokyo, Japan, had proved ffective, the BFM had no alternative to accept Mr. Mackensen's resigna- n, it decided this month. The board pressed gratitude for Mr. Mackensen's rs of faithful service, including those nt in prison on "unfounded charges," d Dr. Ralph Loew, BFM president. added that Mr. Mackensen could ap- for a return to the service of the BFM e should leave China sometime in the ure.

Churchmen urge foreign aid

A long line of Protestant, Roman Catholic, Eastern Orthodox and Jewish spokesmen appeared before public hearings of House and Senate committees in Washington this month to urge continued and expanded U.S. aid to underdeveloped nations. Religious and moral reasons were given for the support of the program by church groups. The hearings were said to be the first conducted by Congressional committees exclusively for the testimony of religious leaders.

"It is penny wise and pound foolish to spend billions of dollars on weapons of destruction and only reluctantly and begrudgingly to appropriate the few millions for alleviating the very conditions that make war an actuality," spokesmen for the United Christian Youth Movement told the lawmakers.

Earlier representations before the committees had been made by Dr. Paul C. Empie, director of the National Lutheran Council, and by Dr. Eugene Carson Blake, president of the National Council of Churches.

Presbyterian merger approved

The number of major Presbyterian groups will next year be reduced from three to two. This outcome was assured this month when the United Presbyterian Church's general assembly voted by a 161-124 margin to join the Presbyterian Church U.S.A. The latter group had earlier this year approved the merger by a nearly unanimous vote. The merged body will have a membership of more than three million.

The merger does not include the Presbyterian Church U.S. (Southern). A proposal for a three-way merger had previously been ratified by the two northern groups but was turned down by the local presbyteries of the southern church.

Strong dissent expressed by the minority group at the United Presbyterian assembly prevented any effort to make the vote unanimous. Dr. Cary N. Weisiger of Mt. Lebanon, Pa., leader of the opposition group, later offered a "resolution of good will," which the assembly adopted by a unanimous voice vote.

The merger will be completed at a unifying conference to be held next May in Pittsburgh. This will also mark the 100th anniversary of the United Presbyterians, who have about 500,000 members.

Schoolman resigns over race issue

The 56-year-old principal of a Lutheran parochial school operated by a Chicago congregation "prayed, thought, studied and inquired" for seven months after the church council of St. Matthew's Church (Missouri Synod) refused to permit enrollment of Negro students. This month he reached a decision. Because the ruling forced him to act "contrary to what I believe God wants me to do," Erich H. Krentz resigned after five years as the school's principal.

The Negro children were members of nearby interracial First Immanuel (not to be confused with the ULC's Woodlawn Immanuel, also an integrated church). The resignation became public when the Rev. Ralph L. Moellering, pastor of First Immanuel, circulated a letter of protest among Missouri Synod pastors in Illinois asking if the Lutheran church had become "a citadel for diehard segregationists."

The Rev. Ewald F. Lorenz, pastor for 28 years of St. Matthew's, confirmed the ban on Negro students, attributing it to neighborhood resentment against Negroes.

Missouri Synod spokesmen pointed out that most of the area's parochial schools and other church institutions operat without racial bars. More than 100 paro chial schools are conducted by congrega tions in the church's Northern Illinoi district.

Methodist integration gains

Last year the general conference c The Methodist Church had approved constitutional amendment which set u procedures for the gradual dissolution c its Central (Negro) Jurisdiction and in tegration of Negro congregations into th five existing white jurisdictions. To be come effective, the proposal require adoption by two-thirds of the 102 Metho dist conferences, with a two-thirds vo of approval in each.

This month southern conferences be gan voting on the amendment. The ear score: six conferences in favor, or opposed.

Conferences in Georgia, Tennesse Texas, Kentucky, Arkansas, and We Virginia gave the needed approval. Bisho Arthur J. Moore of Atlanta told delegat to the South Georgia Conference that th amendment "makes it possible for Met odists in one part of the nation—th North—to adopt procedures which the believe best for the church in that sectio But at the same time it gives to Meth dists in another section—the South—t right to choose another course which their prayerful judgment they deem bes He urged delegates to act in a way "b coming to leaders in the church of Jes Christ." The favoring vote was 232 132.

The Alabama Conference rejected t amendment 262-178 after a lay deleg claimed its adoption would mean th "half of the next general conference w be made up of Negroes." The Alaba Conference includes southern Alaba and western Florida.

OFFICIALS AND MARCHERS AT ANNUAL BROOKLYN PARADE
›rough Pres. Cashmore, Mayor Wagner and Dr. Graham with children who marched

illion watch Brooklyn parade

For 128 years school has been dis- issed on a June day in Brooklyn as the ›rough's youngsters march in the annual nday school parade. The custom started 1829 and in 1860 the New York state gislature made it official.

More than one million watchers lined ooklyn streets on June 7 as 100,000 ildren from 450 Sunday schools par- ipated. A smaller parade was held at e same time in neighboring Queens ›rough.

A hymn sing and band concert in Pros- ct Park marked the event. Theme of is year's observance was "Christ, the ince of Peace." Officials in the review- g stand included New York's Mayor bert Wagner, Brooklyn Borough Presi- nt John Cashmore, and evangelist Billy aham who is currently conducting a mpaign in New York.

uth dedications fail again

Only "a very small percentage" of ung people from Christian families took part in Communist youth dedication rites in Germany's East Zone this year despite Red threats and inducements, church circles reported. Lutheran and Roman Catholic leaders had forbidden their followers to participate in the ceremonies, an atheistic counterpart of Christian confirmation. Devised many years ago by German freethinkers, they have been revived by the Communists.

More rigid measures must be taken in the future against church leaders who "in a shameless way agitate against the youth dedications," said the Communist organ *Neues Deutschland.* Red leaders fumed over the disappointing attendances at the ceremonies this spring.

Communist newspapers in the East Zone continued to attack Bishop Otto Dibelius of Berlin for his strong stand against state-sponsored attacks on the church and for his role in helping arrange for chaplaincy services in the new West German army. A strong resolution of support for Dr. Dibelius adopted last month by the Council of the Evangelical

Church in Germany was read at church services throughout the East Zone, according to reports.

East German pastor seized

A student pastor in Leipzig has learned that in East Germany, evangelism can be dangerous.

Dr. Siegfried Schmutzler early this year conducted an every-member visitation in the Leipzig suburb of Boehlen. He invited lapsed members of the parish to a discussion meeting at which he spoke on the topic, "Is religion opium or vitamin?"

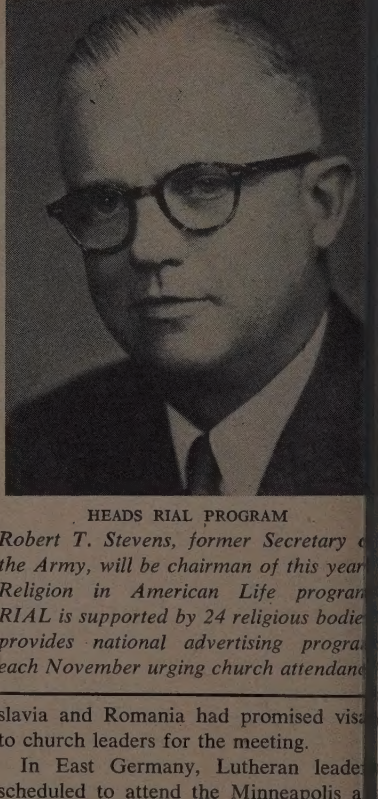
Communist party cells got orders to infiltrate the meeting and disrupt it. The meeting ended in chaos. A subsequent meeting scheduled by the church was banned by the mayor of Boehlen "as a precautionary measure to safeguard public order."

The local committee of the East Zone National Front branded Dr. Schmutzler a "counter-revolutionary" who should be in jail. A Communist plant periodical termed him a "criminal who is trying to spread disorder among the workers and to undermine the confidence of Christians in the state." The house organ charged that Dr. Schmutzler was acting under orders from American imperialists.

Early in April Dr. Schmutzler was arrested. Neither his wife nor a representative of the church has been allowed to visit him in jail. There has been no trial or public indictment. No word has been heard from the pastor for more than two months.

East Germans may miss LWF

Most Lutheran churches in lands behind the Iron Curtain were assured of sending delegates to Minneapolis in August to attend the Lutheran World Federation Assembly. The Baltic countries, Hungary, Czechoslovakia, Poland, Yugoslavia and Romania had promised visas to church leaders for the meeting.



HEADS RIAL PROGRAM

Robert T. Stevens, former Secretary of the Army, will be chairman of this year's Religion in American Life program. RIAL is supported by 24 religious bodies, provides national advertising program each November urging church attendance.

In East Germany, Lutheran leaders scheduled to attend the Minneapolis assembly were having difficulty in obtaining the necessary exit permits from the Communist-dominated government, Dr. Carl E. Lund-Quist, LWF executive secretary, reported this month. It may be necessary for the LWF to make a direct appeal to the Soviet Zone government in an effort to help the 60 delegates get to the U.S., he said. Dr. Lund-Quist recalled that when the LWF's second assembly was held in West Germany in 1952, about 5,000 East Germans planned to attend the sessions but none got exit visas.

heological conferences planned

Convergence of church leaders of the orld in the U.S. this summer for meetigs of the Central Committee of the Vorld Council of Churches and for the ird Lutheran World Federation Asembly will produce a rash of theological nferences. The Central Committee eets at New Haven July 30-Aug. 7. The WF Assembly will be held at Minnepolis Aug. 15-25.

Preceding the LWF Assembly, the first ternational conference of Lutheran thelogical professors will be held at St. Paul ug. 12-14. Lectures and discussion roups are scheduled. Leaders of world utheranism will also address a series of even conferences for pastors at which e LWF theme will be outlined and exlained. The first will be held at Pocono rest, Pa., June 30-July 3. Others will e at Lutheridge, North Carolina, July 11; Wittenberg College, Springfield, hio, July 14-17; Waterloo Seminary, ntario, Canada, July 22-25; Augustana eminary, Rock Island, Illinois, July 29-ug. 1; Pacific Lutheran College, Parknd, Washington, Sept. 3-6; and Asilomar, California, Sept. 9-12.

Another on the schedule is a Lutheran Vorld Conference on Social Responbility, to be held at Wittenberg College ug. 7-10. Various youth meetings bere and after the Minneapolis session are so planned.

ugustana studies structure

Matters of the organizational structure the Augustana Lutheran Church were the agenda as 584 delegates gathered Omaha June 17 for the annual synod. engthy discussion was expected on a reort presented by Dr. H. Conrad Hoyer Chicago, committee chairman, after a o-year study. The report recommends tablishment of departments of budget and finance, public relations and evangelism. It also advocates merger of all women's organizations into the Augustana Lutheran Church Women.

Dr. Oscar A. Benson presided at the seven-day meeting. Facing delegates were proposals that the church oppose capital punishment and that it endorse a foreign policy aimed toward building trust, mutual aid, exchange of ideas and culture between nations. The latter resolution hit at a policy based on acquisition of strategic military bases and formation of powerful military alliances that seek to dominate the world through fear.

At the closing service 37 young men were to be ordained.

Aid asked for Spanish seminary

Members of the World Council of Churches were urged to support a program to promote Protestant theological education in Spain in a resolution adopted by the WCC Division of Inter-Church Aid and Service to Refugees at its meeting this month at Eastbourne, England.

The Union Seminary in Madrid, operated by the Spanish Evangelical and Spanish Reformed churches, still remains closed under an order issued by the Franco government in January, 1956, delegates were told. The small Protestant groups in Spain are trying to prepare candidates for the ministry and provide refresher courses for pastors in other ways. A small Baptist seminary in Barcelona is said to be still operating.

And so forth

A Revised Standard Version of the Apocrypha will be published Sept. 30, the fifth anniversary of the issuance of the RSV Bible. The Apocrypha consists of 14 Old Testament books included in the Latin Vulgate Bible but usually omitted from Protestant versions of Scripture because of doubtful authenticity.

World News Notes

Chinese say they have changed

Wholesale murder was the means the Chinese Reds used to get their huge country under control. Anyone suspected of opposing the new masters was executed.

This was no secret. But in a speech in Peiping, China's top Communist, Mao Tse-tung, gave specific details. There were 800,000 people "liquidated" in 51 months, he said.

Information about Mao's secret speeches to party leaders was secured by a New York *Times* correspondent in Poland.

The mass murder policy ended in 1954, said Mao. It was not producing good results. Regardless of brutal suppression of enemies of the Red government, opposition was increasing. A new policy of persuasion and education was adopted.

Wide differences of opinion are now permitted. Some carefully controlled criticism of the Red government is being allowed in Chinese newspapers.

Not enough food or work

Thirty million Chinese babies are born every year. Chinese death rate is 15 million a year, but the net gain has already increased the population to at least 650 million.

"The net increase in grain harvest in the last two years," said Mao Tse-tung, "has been 10 million tons a year. This is barely sufficient to cover the needs of our growing population."

Violent efforts have been made to organize collective farms. As a result millions of farmers left their tiny fields and moved to cities, where there aren't enough jobs. There is only money enough to pay about three-fifths of the people who want work, said Mao. "We do not have at present enough funds to increase the pay even for those who rightly claim more for their work."

Chinese leaders are making strenuous efforts to teach contraception as a means of reducing the rapid population growth. In the cities the advice is heeded. In country districts where 80 per cent of the people live, the word gets around slowly and meets strong resistance.

The Mao Tse-tung leadership is struggling with the problems that faced previous Chinese governments—too many people for the food supply, in a nation too poor to import from other countries. Communists have not produced a magic formula for solving the ancient problem.

U.S. policy

The United States has stuck to its fiction that Chiang Kai-shek is the ruler of China, and talks as if he will go back to the mainland some day. But U.S. military forces are on guard to prevent any effort by Chiang to invade the mainland.

Next step in a realistic American policy regarding China is to dicker with the Reds on setting up Formosa as an independent neutral state, and permitting Red China to take its normal place in international trade and politics.

The U.S. has tried to prevent the free world from trading with China, but this policy is crumbling. Britain has stated it will no longer follow U.S. wishes on this question, and Japan will probably soon do the same. President Eisenhower admitted this month that he does not expect the embargo on Chinese trade to hold up much longer.

Americans who favor opening up normal diplomatic and trade relations with China believe this would encourage the Chinese to break loose from their close connections with Russia.

WASHINGTON

by ROBERT VAN DEUSEN

WHITE HOUSE OFFICE

PRESIDENT EISENHOWER and his staff e crowded for office space. The west ing of the White House used to provide enty of elbow room for the executive nctions of the President. But in recent ars, with the mushrooming of the fed- al government and the multiplication the President's official duties, the White ouse staff has outgrown the White ouse.

Several years ago the State Department oved out of the massive stone building xt to the White House and into new arters. Since then, several important encies directly responsible to the Presi- nt, such as the National Security Coun- and the Bureau of the Budget, have cupied the old State Department build- g, now known as the Executive Office ilding. A number of the President's icial advisers have offices there because lack of room in the White House.

The arrangement has not been satis- tory. The Executive Office Building es not lend itself to the kind of se- rity safeguards the President needs. large, high-ceilinged rooms do not ovide efficient working space for the encies housed there.

A SPECIAL COMMISSION was appointed study the need for more adequate of- space for the President and his staff. e commission released a report early s month which has become the "talk of town." It suggests seven different plans, gives the pros and cons of each, and recommends one of the seven.

Proposal

THE MOST controversial feature of the recommended plan is the razing of the old State Department building. This has brought violent protests from historical societies and government officials. The building has been a Washington landmark for many years, and there is strong opposition to having it torn down. Some, however, consider it an "architectural monstrosity" and want it removed.

In its place, the Commission proposes to erect a small, modern, esthetically pleasing structure to house the President and his corps of advisers. It would be modest in size so as not to detract from the White House itself, and would be landscaped as an integral part of the White House grounds. Its layout would incorporate a sound security system, and it would be connected with the White House by a tunnel. The present offices in the West Wing would become guest rooms for ranking foreign dignitaries.

ACROSS PENNSYLVANIA AVENUE, the block fronting on Jackson Place would be razed, except for two historic buildings, and a big new office building put up to house the agencies now in the Executive Office Building, plus additional room for expansion. Among the buildings to be torn down would be that which, until two years ago, housed the Lutheran Church Center. Here were located several offices of the National Lutheran Council and of the Lutheran Church—Missouri Synod, the Board of Higher Education of the ULCA, and the inner mission society.

President Eisenhower favors the proposed plan, commenting that any new building will not be completed in time to benefit him personally. The final decision will be made by Congress.

WORLD ASSEMBLY IS COMING SOON

Some people have to work day and night in getting ready for an event such as the '57 Assembly of the Lutheran World Federation

THESE ARE LEADERS IN PLANNING FOR MINNEAPOLIS MEETING
Drs. E. Clifford Nelson, Paul C. Empie, Paul Luther Wetzler

IT WOULD BE PLEASANT to report that not a single obstacle has been encountered in Minneapolis in preparing to entertain the Lutheran World Federation assembly Aug. 15-25. But such, unfortunately, has not been the case.

Yet by the time the thousands of delegates and visitors converge on Minnesota for the assembly sessions most of the problems are expected to be ironed out. Assembly arrangers have faced such stumbling blocks as finding a place to ho the closing outdoor festival service and getting the Minneapolis municipal au torium redecorated and its organ paired.

THE AUDITORIUM will be the site of t opening assembly service, to be addres by Bishop Lajos Ordass of Hungary. the plenary sessions and most of the pu lic events will be held there.

Dr. E. Clifford Nelson, assembly rector; Dr. Paul Luther Wetzler, cha man of the local arrangements comm

By WILLMAR THORKELSON
Staff writer, The Minneapolis Star

tee; and Leonard Ramberg, Minneapolis postmaster and chairman of the public arrangements committee, started work months ago on getting the organ in shape.

The organ, once judged to be among the world's finest instruments and currently valued at $300,000, had been allowed to fall into a state of disrepair. It had moth-eaten felts, worn reeds, and stuck valves.

Dr. Paul Ensrud, chairman of the music department at St. Olaf College, who examined it, found that for some ranks it made no difference what pedals you played—you still got the same pitch.

City Hall made a promise last September that the organ would be put into shape. By mid-April nothing had been done. After more appeals, the council decided to spend $2,000 of city funds to rehabilitate the organ—if sponsors of the assembly could raise another $8,000.

The assembly people said this was out of the question and pointed out that the improvement to city property will yield public benefits long after the visiting Lutherans have left town.

Dr. Wetzler, pastor of Salem (ULCA) Lutheran Church, decided he'd have to contact each of the city's 13 aldermen personally and to alert the city's 87 National Lutheran Council congregations. But, as it turned out, this wasn't necessary. His own alderman went to work and with the biennial city election only a few weeks off lined up the required signatures, committing the city to spending up to $12,975 to repair the organ.

IT WAS DR. WETZLER who kept after the city's aldermen until they agreed to do something about the auditorium's dingy and dirty interior. They finally appropriated about $4,000 to freshen up some of the auditorium's walls and corridors. This won't do a complete job, but it is the first major clean-up operation in the auditorium since 1938. And it means that Lutherans accomplished a project that Anglicans and Methodists were unable to for their earlier world meetings there.

Originally, it had been planned to stage the closing festival service in the new Bloomington baseball stadium which was completed last year with the hope of attracting a big league team to Minneapolis. Assurances had been given that the stadium would be available for the assembly. But then a game was scheduled there on the day of the festival.

Next, assembly officials tackled the University of Minnesota regents about use of Memorial Stadium where the university's Gophers play their big 10 games. But the regents refused to relax their rule providing that only university-sponsored functions may be held at the university.

Finally, through the good offices of Gov. Orville Freeman, a Lutheran, the assembly obtained permission to hold its concluding service on the grounds of the state capitol and its approach in St. Paul. Some 200,000 persons can be accommodated there. But there will be no chairs. People will have to bring cushions or stools or blankets if they don't want to sit on the grassy slopes.

AT THIS WRITING there is one big "hole" in the assembly program. That is the speaker for the banquet Aug. 16. A leading public figure or clergyman is being sought.

Dag Hammarskjold, secretary general of the United Nations, has given a tentative promise to address an international affairs public event on Aug. 24, with the understanding that a world crisis at the time would bar his coming.

The Thomaner Chor (St. Thomas Boys' Choir) of Leipzig, Germany (East Zone),

is scheduled to sing at a festival of music Aug. 21.

Other public event speakers will include Dr. Reinold von Thadden-Trieglaff, the father of the German *Kirchentag*, Aug. 17; Bishop Rajah B. Manikam of India, Aug. 19; and Bishop Otto Dibelius of Berlin, Aug. 20.

Assembly highlights also will include an outdoor festival of hymns, Aug. 18, and a youth parade and rally with Bishop Hanns Lilje of Germany as speaker, Aug. 24. Both of these events are planned for Minneapolis' parade stadium.

ACCORDING to Dr. Carl E. Lund-Quist, LWF executive secretary, there has been no problem of obtaining American visas for the visiting delegates. Difficulty may come when the East Germans seek permits to leave their country.

Besides East Germany, delegates are expected from these Communist-controlled countries: Poland, Hungary, Czechoslovakia, Yugoslavia, Romania.

The Lutheran churches in Latvia, Estonia, and Lithuania of the USSR are sending official visitors. The Baltic churches in exile will have voting delegates. Whether the presence of these two groups will create any conflict remains to be seen.

Lutherans of Communist China have reported they will be unable to send representatives. Too many meetings in China to attend was given as reason.

The African, Asian, and Latin American delegations will be larger and more representative than at any previous Lutheran world gatherings. There will be 33 Africans, 35 Asiatics, and 25 Latin American church leaders.

Also coming from abroad are 66 young people who will spend 10 weeks prior to the assembly touring the United States as guests of local church youth groups.

BISHOP OTTO DIBELIUS
From Berlin where Reds don't like him

IN ALL, the assembly will have 70[illegible] delegates and official visitors representing more than 50 million of the world's 7[illegible] million Lutherans. The assembly housing committee already has found rooms for 6,000 persons coming to Minneapolis and is prepared to locate more if necessary. They will be housed in hotels, motels, college and university dormitories and private homes.

At this writing about 45 per cent of the tickets for the assembly plenary sessions had been sold, most of them to people outside the Twin Cities area. Assembly officials are trying to counteract the mistaken impression that all seats have already been disposed of for the main sessions.

Tickets for the plenary sessions may be obtained from church headquarters (United Lutheran Church, 231 Madison Avenue, New York 16, N. Y.). After July 1 requests are to be directed to the LWF Assembly office, 701 Second Ave.

nue S., Minneapolis. Tickets for the public events are free.

THANKS PARTLY to the job done by the finance committee headed by Dr. Paul Graf, pastor of Holy Trinity (ULCA) Church, assembly finances are in relatively good shape. At this writing, $20,000 is still being sought locally towards the budget of the assembly, which will cost about $531,000.

Of this, LWF has contributed some $90,000 for travel subsidies and another $30,000 for printing of assembly materials and headquarters expenses.

ARCHBISHOP GUSTAVS TURS
rom Latvia where he co-exists with Reds

The National Lutheran Council has ven $166,700 and churches, individuals, d firms in the Minneapolis area $114,-0. The balance, in addition to the $20,000 still being sought, will come from sale of tickets, exhibit rentals, and items to be sold at the assembly.

Lutheran Brotherhood, a life insurance society, has donated space in its new office building for assembly headquarters.

Central (ELC) Church is hurrying to complete its $500,000 parish house in time for the assembly. Here committee meetings will be held and the delegates fed during the assembly. The church, which seats some 3,000 persons and is only a block from the Minneapolis auditorium, will be site of daily communion services.

SOME 2,000 Twin Cities area residents are at work preparing for the assembly. At least 400 of them are at work with the 17 assembly committees. Many of the others are rehearsing with the two massed choruses being organized for the assembly. A goal of 5,000 voices has been set for each chorus. Besides Dr. Wetzler and Dr. Graf, ULCA pastors serving as committee chairmen include Dr. John W. Rilling, worship committee, and Dr. James J. Raun, translation committee.

The largest exhibit ever staged showing what Lutherans around the world believe and do will be a feature of the assembly. An exhibit of art is planned.

Dr. Lund-Quist has observed that the United States and the American people "will be on trial" this summer before churchmen of 27 nations coming to the assembly. Those planning the assembly are aware of this and are determined to make the assembly a memorable international gathering at which Lutherans can testify to their faith in the power of Christ to "free and unite" his people.

ONCE IN A LIFETIME, FOR AMERICANS, IS THE OPPORTUNITY TO ATTEND A LUTHERAN WORLD FEDERATION ASSEMBLY ON THE NORTH AMERICAN CONTINENT. IT'S NOT TOO LATE TO PLAN TO GO

The Gospel Is for Everybody

HINDUS, MOSLEMS, AND CHRISTIANS LIVE SIDE BY SIDE IN BRITISH GUIANA. WOULD A LUTHERAN EVANGELISM MISSION SUCCEED THERE? . . . IT DID

By LUCILLE E. HEIN

IT WAS a big night in British Guiana's port town, New Amsterdam. The "Rock 'n Roll Queen of Cuba" was billed at the local theater. Standing room only.

But, over at Ebenezer Lutheran Church, an evangelism mission was going on. Same thing. Standing room only!

"And we drew the bigger crowd," said Pastor Clifton M. Weihe. "When an evangelism mission competes successfully with a rock and roll headliner, that's more proof we've got a good thing."

Pastor Weihe is an associate director of evangelism for the ULC Board of Social Missions. He helped conduct a series of evangelism missions in British Guiana a few months ago. It was the first LEM project outside North America, and great success.

BRITISH GUIANA is a mixture of many peoples — English, Dutch, Portuguese Chinese, East Indians, Africans, and aboriginal Indians. Most of the 450,000 population is concentrated on the 270-mile coastal belt. No roads lead inland. A traffic is by boat. On the coast there are few cars, many bicycles, and fleets donkey carts. Commerce is in sugar, rice lumber, and bauxite, the aluminum ore

Lutheran groups have worked the since 1743 when the Dutch organized church in New Amsterdam. In 1918 the British Guiana Mission of the United Lutheran Church was formed. In 1943 the Lutheran Church in British Guiana w

organized under national leadership. Six missionary pastors and three women missionaries are serving there.

How did the idea of a Lutheran evangelism mission in British Guiana arise? Last August, Pastor Weihe was there for a three-day conference with parish workers and catechists. "A catechist," Pastor Weihe explained, "is a lay pastor who helps the ordained minister serve his various congregations. He has had two years of special training at the Lutheran Training Institute at New Amsterdam.

"EVANGELISM was the chief topic at this conference. There was really no thought of an evangelism mission that first morning. We talked about a religious census in the New Amsterdam area. And catechists and lay workers went out on a two-hour exploratory census that afternoon. They came back with 750 prospects.

"The second day, the workers went calling in teams of two to invite prospects to attend a pastor's class. The third day, the idea of an evangelism mission based on this census was suggested. From there on the local people developed the plan. Their chief inspiration was from Mr. Cyril S. Chu, chairman of evangelism for the British Guiana Church."

THE PROJECT was undertaken jointly by the Board of Social Missions and the Board of Foreign Missions, with missionary pastors and Guianese ministers in charge. Pastor Weihe represented the social missions board, and the foreign board sent Dr. Viggo Swensen of Zion Church, Harrisburg, Pennsylvania.

First mission was held in New Amsterdam, Feb. 17-22. Four congregations took part under leadership of Pastor Edward Meyer and Catechists Krishen Persaud, Harold Kowlessar, Marvin Jahoor.

Dr. Swensen found Guianese youth much like Luther Leaguers in Pennsylvania

Children like Missionary Elaine Wagner

The second was in Skeldon, a rural area near the Surinam border, Feb. 24-March 1. Here the people are predominantly Hindu and Moslem, and the work of the Lutheran Church is recent. Four churches participated under the leadership of Pastor F. D. Christhilf and Catechists Harry Rajabally, Edward Muckinlall, and Joseph Ramlochen.

Each mission had a full-scale program, with evening services and rallies. There was a mission to pastors and workers, attended by local and visiting catechists, parish workers, and laymen from other congregations as observers. Each afternoon lay visitors met for instructions during supper. Then they went in teams to make calls before evening service. A mission to youth was an important part of each week.

Missioners made a joyous affair of it. They took most of their meals together, and lived together as much as possible. At New Amsterdam, Pastor Meyer's wife and missionaries Elaine Wagner and Marianne Fague managed the food.

"I don't know how," said Pastor Weihe. "We numbered about forty at times, and the food had to be cooked over bonfires in huge iron pots.

"At Skeldon, the missioners stayed in the Christhilf parsonage. I still don't know where Pastor Christhilf slept. I'd say in the bathtub—except that there wasn't any.

"Hospitality was tops in both Skeldon and New Amsterdam."

RESULTS for the two missions were astonishing—132 lay visitors and almost 8,000 total attendance—not including school children.

Commitments reported: 285 for pastor's classes, 10 for transfer; 29 for reaffirmation; 84 children for baptism; 14[illegible] for Sunday school. Some of these will change their minds. But a catechist told Pastor Weihe: "If only one-fourth of them stick, it will be the most glorious thing that ever happened here!"

Young Lutheran follows father's footsteps

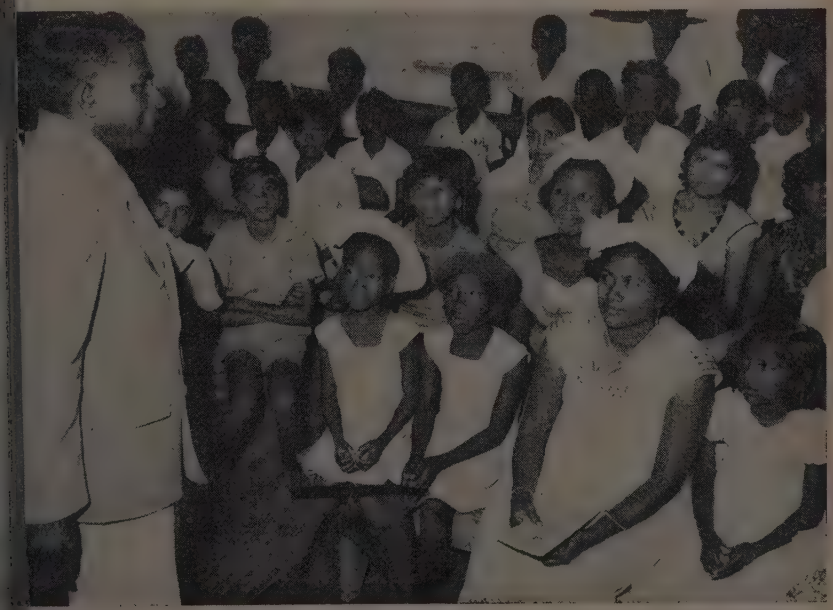
MR. CYRIL CHU
Laymen were the leaders

The local people really put it over, Pastor Weihe declares. "Mr. Chu, the host pastors and their wives, the women missionaries, the catechists and the lay workers deserve all the credit. Dr. Swenen and myself simply fitted into their plans and shared with local people in all the preaching assignments.

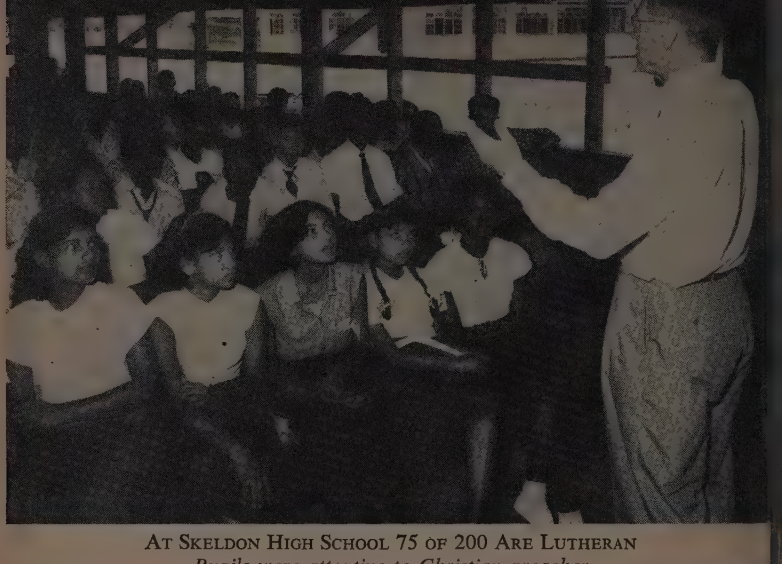
"There must have been scores of problems to surmount, and plenty of discouragements to bog them down, but nothing held them back."

One of the difficulties was publicity. There is no newspaper in Skeldon or New Amsterdam. The churches set up nine-foot posters. Handbills were distributed in schools and neighborhoods. Pastor Christhilf's car was made into a sound truck. Every layman and woman helped pass the word around.

Meetings were held any place that could hold the crowd. When the church was too crowded, they moved to a nearby school. One catechist boarded-in the space under his stilt-supported home for a meeting place.



Catechist Joseph Ramlochen addressed Crabwood congregation in Skeldon mission



AT SKELDON HIGH SCHOOL 75 OF 200 ARE LUTHERAN
Pupils were attentive to Christian preacher

THE MISSIONERS talked with about 1,500 students in Lutheran day schools. Not all these students were Lutheran, of course. In Skeldon high school, 75 students are Lutheran, 125 are Hindus, Moslems, and other faiths.

"But they all sing the Lutheran hymns and benefit by the services of the church," Pastor Weihe noted. "Through the church we reach parents who are wary of Christianity but grateful for these educational opportunities."

Lay visitors were well received everywhere, he said. "I think people were touched by the mission because it was not a promotion to get church members. Its main purpose was to tell people about the pastor's class and Sunday school and other services of the church.

"Many who were not Christians came to the mission every night. Some attendance we might credit to curiosity. But many came because they were interested and questioning. The Christian example of publicly witnessing to one's faith wa something they had never met."

Question-and-answer periods are a ways included in evangelism mission They often reveal what problems—r ligious, moral and social—bother th people. In meetings attended by Hindu Moslems and other non-Christians, th questions were sometimes challenges flun at the missioners to test and confuse then

"For the most part these stock obje tions to Christianity were easily met said Pastor Weihe. "However many o the non-Christians asked intelligent que tions about our faith, and were serious interested in the answers.

"Students at Skeldon high school, b the way, asked about the same questio as American Luther Leaguers do."

ARE THERE any permanent gains? Pa tors, catechists and lay workers agree when it was over, that an evangelism mi sion is a springboard rather than a clima

Proof of its success lies in the future.

In all the congregations permanent evangelism committees were appointed. The enthusiasm is carrying over. Dr. Earl S. Erb, executive secretary of the Board of Foreign Missions, can verify that.

"I saw the evangelism mission follow-up at congregation meetings in New Amsterdam and Skeldon," Dr. Erb reported after a stop in British Guiana a month later. "There were a hundred present at one meeting in New Amsterdam. Astonishing! And evidence that the message of the mission is a living message."

One exciting experience for Pastor Weihe was a trip up the Berbice River from New Amsterdam. He and other missioners went with Pastor Hector C. Magalee to visit eight of his eleven jungle congregations.

"None of these river churches are in towns. They are simply little openings in the jungle. Their people travel to them by boat.

"What a sight to see a flotilla of canoes pushing off after the service—all those smiling faces looking up and reflecting the light at the landing. The jungle is really dark beyond that circle of light."

Pastor Weihe took numerous photographs of the river trip as well as of the mission meetings in the towns. "The contrasts in this country are fascinating," he said. "Airy homes on stilts flanking substantial public buildings. A radio blaring while women pound cassava roots.

"Everyone is so graceful and poised, whether wearing a gay dress or white trousers at church, or walking barefoot along the dirt road. And the headdresses draped and decorated in a dozen ways.

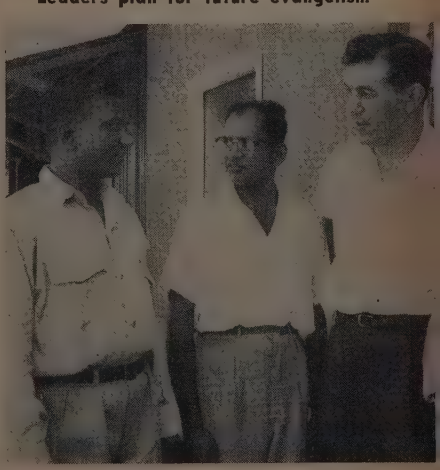
"I'm not a souvenir collector, but I did bring back a few things that we received as gifts from these generous hosts. Here's a hunting bow and dart, with a

Everybody goes by boat on Berbice river

wicked metal barb. Here's the type of paddle they use—so delicate and small you wonder how the river people can control their long boats with them. This is a woven cassava bag for pounding cassava roots. Then you sift the cassava in this woven sieve. The resultant cassava starch is used in their cooking."

Pastor Weihe laid these objects on the bookcase. "These few things and the photographs tell me that it is really I—Cliff Weihe—who was in British Guiana on a Lutheran evangelism mission."

Leaders plan for future evangelism



American Goes East

Lessons learned in church are put in practice by Robert Hamer as an administrator of the U.S. foreign aid program in Middle East

By FRANK VAN DER LINDEN

ROBERT HAMER, a Lutheran from Altoona, Pennsylvania, is in a key position to cut out the "waste" and "inefficiency" which congressional investigators say they have found in the American aid program in Iran.

Hamer, who is assistant director for operations, went back to Iran in mid-June to help move the aid program into what he calls a "leveling off" period. In the next two years, he said in an interview with THE LUTHERAN, "the Iranians themselves will take on more of our responsibilities."

UNLIKE SOME government officials, Hamer does not mind admitting his agency has made mistakes. He admits the House Committee on Government Operations was at least partly right in charging that United States aid to Iran which "totaled a quarter billion dollars" in 1951-56, was "administered in a loose, slipshod and unbusinesslike manner."

But he contends the net result of the aid amounts to a victory for the West in its attempts to woo the oil-rich Middle Eastern country away from threatened domination by its Russian neighbor.

"Sure, there was some waste and confusion at first," Hamer said in the interview during a recent furlough in Washington. "But remember what a mess we were in a few years ago."

The House investigating committee

sums up the "mess" in these words:

"Iran, whose 1,000-mile northern border adjoins the Soviet Union, is one of the most important oil-producing countries in the Middle East . . . In 1951, during a period of intense nationalism, the government under Prime Minister Mossadegh expropriated the British-owned Anglo-Iranian Oil Company whose royalty payments had formed the major part of Iran's foreign exchange earnings. This action touched off a prolonged international dispute which resulted in the loss to Iran, for more than three years, of earnings from oil.

"In August, 1953, the Mossadegh regime was overthrown and replaced by a new government under Prime Minister Zahedi."

"For thirty-six hours," Hamer said, "everything hung in the balance, and then Iran began swinging to the West."

TO KEEP the tottering country from falling into Soviet hands, the United States quite frankly subsidized Iran at the rate of $5 million a month for three years. Expenditures were worthwhile, Hamer contends, since they helped to keep Iran friendly to the West. Since the oil dispute was settled in October, 1954, he agrees, the nation has enough revenues to pay some of its own bills.

Hamer agrees with the committee that Iran's oil revenues now are adequate to finance the government's budget and to pay for part of the economic improvement program. "This year, for the first time, Iran will have a balanced budget," he said.

The present American aid program, he said, has "three basic projects":

1. Technical advice, of the Point Four type, costing about $15 million a year. American experts advise the Iranians about ways of improving agriculture, health, labor, education, government administration.

2. "Straight economic aid," totaling about $12 million a year.

3. Loans to three of the Iranian national banks, estimated at $25 million a year, to increase their capital and strengthen business. "This also helps American business," Hamer said, "because, the more dollars the Persians have, the more they will trade with United States concerns."

"LAND REFORM is a great problem," he went on. "Only a small handful of people own all the land in Persia. One man owns nine hundred villages. The Shah is distributing some of his lands to the workers, but the poor people are not used to making their own decisions about farming it. For two thousand years they have worked on the share-crop system."

American aid is producing the desired results, Hamer said. The Shah, who is friendly to the West, is pushing a reform program. The American military mission is firmly established in its Iranian bases on the edge of the Soviet. Mossadegh, having served a prison term, is "living quietly in his village." The pro-Russian party in Iran has "disappeared."

HAMER SOMETIMES thinks it is strange that a "Pennsylvania Dutchman" like himself should be advising the government of Iran about its affairs. Like many another federal official, he began his career in a totally different field; went to Washington on a "temporary" basis and stayed for years.

Born in Altoona in 1917, he attended Penn State and in 1937-39 was in the lumber business in Schuylkill county, Pa., "cruising" timber tracts for a coal company. "In 1939 I got the wanderlust and decided to come to Washington for a year," he recalled. "It was a rush job for

the 1940 census, supposed to end on Dec. 31, 1940.

"Well, it was the old, old story. I stayed in the Census Bureau, got into the operational side, and then into housing. In 1948-50 I was chief of the housing facilities section."

In 1952, having won a silver medal for "meritorious work" in the Census Bureau, Hamer was loaned to the State Department to become a statistical adviser to the King of Jordan. He helped Jordan set up an Economic Development Fund and became its American co-director.

While home on leave in 1954, Hamer transferred formally to the foreign aid organization and returned to Jordan in January, 1955, as economic aid director. Then he transferred to Iran in August, 1955, as director for the Teheran province. Here he supervised a program for eight million people, in an area equivalent to New York, Pennsylvania, and New England combined. From February to July, 1956, he was deputy director of the entire mission.

LAST SUMMER, however, when he went to southern Iran to help distribute American wheat in a flooded area, he "picked up a bug." The "bug" developed into a dangerous case of hepatitis which badly damaged his liver.

"I had never been in a hospital before," said Hamer, who looks as husky as a lumberjack. "For thirteen weeks I was on my back. At first, I was in an Iranian hospital, but I was so much of a nuisance —I was really a terrible patient—that they sent me home."

Doctors in Washington say his liver damage now is down to only 4 per cent, so Hamer is in shape to go back to Iran for another two-year tour of duty. His wife and three of their four children are going along.

Their daughter, Sandra, will enter Muhlenberg College in September. The three sons are Robert, nine; John Christopher, five; and David Rashid, three. The youngest was born in Jerusalem.

THE HAMERS find that family life in Iran is much less inconvenient than they had expected. They live at a military base where the schools are run by the army. They have a beautiful home and a nurse for the boys, so, actually, Hamer said, "there's less work for Mother than she would have in the States."

The Hamers are members of the Holy Comforter Church in southeast Washington. Mrs. Hamer, the former Miss Miriam Strause of Schuylkill county, Pa., comes from an old Lutheran family. Hamer was born a Lutheran too, but during his boyhood "backslid" into a Presbyterian church because it was much closer to his home.

When Hamer and his bride went to Schuylkill Haven in 1938, they met the Lutheran pastor, the Rev. G. Elson Ruff. "He proposed that I come back to the Lutheran church, and I'm glad I did," Hamer said.

Before going to the Middle East, Hamer was an active member of the Holy Comforter Church—twice a member of the church council, a member of the Lutheran Laymen's Movement, secretary and first vice president of the Maryland Synodical Brotherhood. He regrets that there are no Lutheran churches in Iran. In Jerusalem the Hamers attended the Lutheran Church of the Redeemer where their daughter was confirmed. Although church life is disrupted by living in the Middle East, Mr. Hamer enjoys foreign service and feels he is helping in an essential job for his country and for peace. He is trying to put in practice some lessons he learned in the church.

FIVE MAKE A FAMILY:
IMPROMPTU PUBLICITY

IT WAS SUCH a beautiful summer evening I had a hunch Pete and Susie would not go to bed as instructed without an adult to encourage them. Karen and I would not be late, but you never can tell just when a meeting will break up. Dan was at a dinner for one of the men who is retiring from the postoffice. I decided to pop over to see whether Claire Mawson would check on the younger set.

Claire was stretched out on the glider near the grape arbor, her eyes closed as though sleeping. When I saw her I started to tiptoe away, thinking I could call her later or get someone else to act as proxy mother. However, I'm not as lightfooted as I might be. Her eyes flew open and she looked startled.

"SORRY I woke you," I apologized. "I tried to slink away, but I'm not a good slinker."

"I wasn't asleep," she smiled. "Just thinking—and not thoughts I'm interested in pursuing any further. Enough's enough. Stretch out in that deck chair. It's stronger than it looks. Most people are afraid the canvas will break."

She must have been far away in her thoughts not to realize I know that particular chair almost as well as she does.

"I'm not worried," I smiled, sliding into the canvas and propping my feet on the wooden foot rest. "I just came over to see whether you were going to be home this evening. Karen and I are going to the vacation school staff meeting, and Dan's at a dinner which may go on for hours. I thought you might be going to be at home and wouldn't mind checking at our house after Pete and Susie's bedtime."

"I'm going to be here, all right. I'll be glad to check. And perhaps Marilyn could go with you?"

"Oh, she decided to help, after all?"

"She's given up the idea of getting a job in the city and will help Charlie with the books instead. She's fairly good with figures and he seems to get into such a rage lately when they don't come out right for him."

SHE SIGHED and rubbed a hand over her forehead. "I suppose that means he isn't as well as he's trying to pretend. You know he isn't the sort to fly off the handle for no reason at all. And I don't feel well enough to keep him smoothed out as I did when he was really sick. I —" She broke off abruptly, bringing the conversation back where it started from. "Of course, I'll check on the kids. What time do you want them to settle down?"

"But if you're not feeling well? I knew that was your reason for refusing to teach in vacation school, but —"

"I'm not in a wheelchair yet! And when I am, I'll get you to fasten a leash to the youngsters so I can pull it whenever you say." She laughed, but when we both realized what she had said, we looked at each other with wide eyes. "Forget it," she said quickly. "When I try to make jokes, they usually turn out to be duds."

"Claire," I demanded. "Are you keep-

ing something from Charlie and all the rest of us?"

"Just trying to sound mysterious," she assured me. "Gives me the *femme fatale* touch, I think. Time you get to be my age, the only way you can sound important is to develop ailments that you just hint at. Don't you think it's more interesting to murmur something about 'my affliction' than to come right out and say, 'I'm allergic to rose pollen'?"

CLAIRE IS NOT allergic to roses, but I didn't press the point. People have a right to secrets, even from their best friends. The fact that we have always from the time we met been able to talk to each other and know that neither of us would press for further confidence than was offered, has made us closer friends than some people who "share everything."

WE TALKED of inconsequentials a few minutes longer. Then I went back to the house to see how Karen was making out with her reading. She had put on a fresh white blouse and her striped toreador pants—not exactly what I would have selected for such a meeting, but what all the girls who were to be helpers had decided to wear.

She looked up from the teacher's guide for the junior department, her eyes dancing. "This is going to be fun! Even if Pete's in the department, he'll be too busy to be an itch!"

"As though your angel brother could ever be an itch!" I mocked.

"As though he's ever anything else, unless he's too busy doing something he likes," she grinned. "When Pastor Sym said he wanted me to help with Pete and his darling little pals, I had a fit, but I think I'm going to like this."

"I think you will. Juniors can do so many things, and when they're interested, they are *really* interested."

"Can we dig those old curtains out of the attic to use for costumes when they dramatize some of the stories?"

"If you know where they are, I'd be glad to have them put to some sort of use. Those stripes ought to be just right —and I know it will be ages till we get around to painting the living-room a color that would go with them again. Just don't get yourself dirty up in that attic," I added as she disentangled her legs from the chair and made a dash for the stairs.

I PICKED UP the book from the floor where she had dropped it. I've been over it once in our biblical background sessions, but I knew we'd be going over the activities in our departmental session this evening. Karen was so right about there being plenty of interesting things to do.

She was back in a few minutes with the old curtains. I had worked so hard making them to fit our windows that I couldn't bear to get rid of them when we took them down and put up new ones. As I looked at them now, I realized they would never be worth putting up again and they would be just right for the youngsters to dress in.

"Hey," Pete burst in the door, "those old things have some good in them after all."

"We're going to use them for costumes in vacation school," Karen explained.

Pete turned and raced out as fast as he had come in. "Hey, fellas!" he boomed. "Come see what we're going to do in vacation school. It's super!"

Feet pounded across the porch. The screen door opened so quickly it almost came off the hinges. "Here come our pupils!" I shrugged.

"We won't need many posters this year," Karen murmured. "Looks as though we have a good press agent in the family!"

Salvation Is God's Gift

Salvation can't be earned. It is a gift. This basic emphasis in Lutheran teaching is squarely built on St. Paul's writings

By JOHN SCHMIDT

Read Ephesians 2:8-13

PAUL PICKS up a thought, briefly dismissed in a parenthesis in verse 5: "By grace you have been saved through faith." It is an idea particularly congenial to those who have learned from Luther the basic evangelical doctrines—Christ alone, grace alone, faith alone. We cannot earn favor or standing with God. We can only accept in faith what he offers us in grace.

The dimension of salvation here expressed—the New Testament speaks of salvation as present and future—is the one that most clearly reveals God's grace. For salvation depends upon God's act, upon the incarnation, crucifixion, and resurrection of his Son. God alone did what obviously no other was capable of doing or of causing him to do.

To WHAT does Paul refer in saying, "This is not your own doing, it is the gift of God"? Surely not to "grace," since that would be to underscore the obvious. The Augsburg Confession says that God creates faith "when and where it pleases him," thus agreeing with the expression of this truth in Luther's explanation of the Third Article. Faith is not a mental and emotional achievement of man, nor can it be adequately defined in psychological terms. It is God's creation through Word and Sacrament and can be described only as "Christ in us."

Any self-chosen and self-directed effort to earn salvation—whether it be the circumcision of the Judaizers in Galatia, the monastic disciplines of Rome, or the external moralities of the Protestant pietist—is rejected. Our common "American religion" that dreams that God welcomes such who have ceased being sinners, or who have at least tried seriously to free themselves from notorious sins, stands under this same judgment. It must be noted that, while this is indeed the religion also of Judaism, it is not the religion taught by the Old Testament. Both Testaments know the Law only as a word of shattering judgment and the Gospel of grace as the word of life and hope.

YET AS Luther put it in his *Table Talk:* "Forgiveness of sins ought to make you rejoice: this is the very heart of Christianity; and yet it is a mighty dangerous thing to preach." It is so easy to jump from the truth that good works are never the cause of salvation to the falsehood that God is morally indifferent.

In Galatians and Romans Paul labored hard to avoid such an evil combination. Luther wrote his *Sermon on Good Works* and *Christian Liberty* for the same purpose in his generation.

Though not the basis for salvation, good works must surely be the result. God adopts men into his family, but he wants these children also to resemble their Father. "We are his workmanship (our word 'poem' comes from this Greek word), created—for good works."

With verse 11 Paul turns to the key thought of the unity of mankind within

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The Rev. Schmidt, author of this series of studies in Paul's Letter to the Ephesians, is pastor of Indianola Church in Columbus, Ohio.

the church. It is hard for us today to realize the importance of the particular form of the question that engages his attention, the relation of Gentile to Jew. Perhaps it is only when we see how even such courageous men as Peter and Barnabas succumbed to pressure (Galatians 2:11-13) that we can estimate correctly the tensions that existed—very much like the racial taboos in our generation.

Although some remnant of the ancient feeling persists, it is in the form of anti-Semitism, which is the opposite of that which Paul had to combat. In the Ephesian church, itself almost wholly Gentile in membership, the question was not as emotional as elsewhere.

THE PHYSICAL TOKEN of the distinction between Jew and Gentile was circumcision. As is indicated here (also in Colossians 2:11 and Romans 2:28-29) the Apostle is little interested in the fleshly rite as such, but the Jew considered it a matter of prime importance. Paul questions whether the antagonists used the term properly—"in the flesh," "made . . . by hands." He does recognize that there were many and great privileges confined to Israel as a nation, entrance into which was possible only through circumcision. Gentiles lacked Israel's God and therefore lacked the hope of God's Messiah (compare Romans 9:4-5).

Gentiles were, then, not merely aliens from a national group, but from God's kingdom. Only within the covenant of the Hebrew nation could men find refuge and salvation. Even the promise of the coming Deliverer, which Christians were sure had been fulfilled in Jesus of Nazareth, stood within the national covenant that God had made with the descendants of Abraham. To be a Gentile meant, therefore, to suffer from an aggravated case of spiritual maladjustment.

LACKING THE HOPE of God's Messiah, Gentiles were without any hope. This was the basis for "the failure of nerve" that characterized the ancient world. Inscriptions along the Appian Way of Imperial Rome tell the story: "In eternal sleep," "What I ate and drank, I have with me; what I have left, I have lost" and "Wine and lust ruin the constitution, but they make life. Farewell."

Our own day has heard Bertrand Russell's claim, "Purposeless, void of meaning is the world which Science presents for our belief," and has seen hopelessness raised to a philosophy by French existentialists. "Having no hope and without God in the world"—Paul's diagnosis fits his century and ours.

To be without God (the word used is "atheist") is indeed "the deepest stage of heathen misery" (Meyer). Paul pictured its moral consequences in Romans 1:18-32. Man is not even fully man when he denies his own nature as God's creature. All this describing what is involved in being "separated from Christ."

WHAT a contrast it is to be "in Christ"! Paul's language doubtless echoes Isaiah 57:19 and the fact that the rabbis, with whom Paul had once worked, used the phrase "to bring near" as an equivalent for gaining proselytes to Judaism. The blood of the Messiah, offered as a sacrifice, destroyed the high wall of exclusion.

The forgiveness of the trespasses of every man, whether Jew or Gentile, depended upon the redemption through Christ's blood (1:7). Paul's words recall the evangelist's correction and broadening of the brutal realism of Caiaphas: "Being high priest that year he prophesied that Jesus should die for the nation, and not for the nation only, but to gather into one the children of God who were scattered abroad" (John 11:51-52).

WORSHIP NOTEBOOK

Thirtieth in a Series on the Liturgy: THE BENEDICAMUS AND THE BENEDICTION

How does one say goodby? Parting rom loved ones is often difficult. Who loesn't remember the heart-rending cenes in railroad stations and at dock-ides during the war? The best way to ay farewell is to say it quickly.

That's what happens in the liturgy. here ought to be no long, drawn-out onclusions. That's why it is a mistake o make too much of choir recessionals, he posturing of acolytes, and senti-nental "chime-bonging" organ postludes.

We've been in the presence of God. Ve have made our offering. He has given s his wondrous gift. There's only one ning to do: say "thank you" and leave.

So for the last time in the service, e exchange a little word of admonition one another. We are about to go ome. The minister says to the people, ow fed by the Bread of heaven, "The ord be with you." They respond "And ith thy spirit." Take God with you into our homes, shops, offices and stores. eep him in your thoughts, deeds, words.

The *Benedicamus,* which is a Latin ord meaning, "we bless," is the name e give to the versicle and response hich follow. It is the doxology one nds frequently in the Psalms, and to it added a word which characterizes the hole liturgy as a eucharist, the giving thanks.

That's the way the church used to wor-ip. It was felt that to add elaborate ndings after the people had communed s to detract from the grandeur of the ft. In the early days of Christianity, mmunicants were dismissed with a sim-e word, "Depart in peace."

In the eleventh century, a benediction was added. The form was something like this: "May God Almighty, the Father, the Son, and the Holy Ghost, bless you." By the time of the Reformation this benediction had become quite elaborate.

With Luther's revision of the mass, a form was introduced which has since come to be regarded as peculiarly Lutheran. This form as we have it in the *Common Service Book,* is from Numbers 6:22-27.

"And the Lord spake unto Moses, saying,

"Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

"The Lord bless thee, and keep thee:

"The Lord make his face shine upon thee, and be gracious unto thee:

"The Lord lift up his countenance upon thee, and give thee peace.

"And they shall put my name upon the children of Israel; and I will bless them."

Some have felt it strange that in concluding a service so marked by the New Testament, a blessing from the Old Testament should be used. Much better, they say, would be the use of one of the blessings from St. Paul's letters, as we do in Matins and Vespers. Against such opinions it must be borne in mind that the Aaronic benediction (so named because it was given by God to be used by Aaron and his sons) is the only benediction commanded by God.

It is the office of the pastor to speak this age-old blessing. Particularly in Lutheran circles, it has been the custom to

permit only the pastor to give it or, for that matter, any benediction. When used by lay-people in their meetings, the custom has been to change the pronoun from "thee" or "you" to "us," thus making the traditional blessing into a prayer.

Luther, who had suggested the Aaronic benediction as a form of blessing in his Latin revision of the mass, later made it the only form in the German revision of 1526. "I believe," he says, "Christ used something of this kind when he blessed his disciples as he ascended into heaven."

Thus the last word of the service is strongly sacramental, God giving us something. This is not a prayer, and the pastor ought not try to improve the liturgy by adding the word "may" before the benediction. This is a blessing from God. It is not a conditional thing. People ought to expect that they receive God's blessing as they go forth from the church.

FROM Dr. Luther Reed (*The Lutheran Liturgy*, p. 360) we get an appreciation of the word which concludes the benediction, peace. "No finer or more spiritual word in the vocabulary of devotion could be found with which to conclude the Service than the word 'peace.' We begin our worship by confessing our sin; we end with the assurance of forgiveness and peace. Upon this note, which has been sounded again and again in the *Pax*, the *Agnus Dei*, and the *Nunc Dimittis*, the entire Service of Thanksgiving and Communion comes to rest."

One addition to this traditional blessing deserves notice. In the Church of Sweden it was the custom to add the words "In the Name of the Father, and of the Son, and of the Holy Ghost," following the benediction. Unlike its use at the beginning of the service this formula is not now an invocation but a sacramental blessing.

Thus it is used by us in the blessings of the marriage service, the formula of absolution, the order for ordination, and in the dedication of a house. Muhlenberg in preparing the first liturgy for use in the churches of North America followed this custom, and the new *Service Book and Hymnal* soon to be in use will have it too.

In giving the benediction the pastor stands at the altar facing the people with uplifted arms. Some have suggested that the use of both arms is appropriate to the Aaronic blessing and symbolically suggests the extended arms of Christ upon the cross.

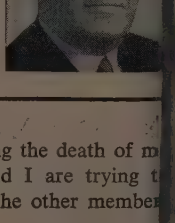
AS THE MINISTER turns to the altar for his final devotions, the congregation responds *Amen*. Although both the *Common Service Book* and the new *Service Book and Hymnal* indicate a single *Amen* there is nothing wrong with the threefold or sevenfold forms, provided that this is a congregational response. Intricate and operatic settings which might be fine for choirs but difficult for the congregation are not to be used.

Nor should the choir sing a version of the benediction, whether the minister says it or not. This is the blessing of God and it ought to be given by his servant.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL



Which way?

QUESTION: Following the death of my mother, my father and I are trying to maintain the home. The other member

f the family have their own homes. I m in the mid-thirties, with no prospect f marriage. I have been thinking of aving my factory job, after seventeen ears, in order to go to college and be- ome a dietician. But several obstacles onfront me.

My father is nearly seventy-five. Since he other children are gone I feel an ob- gation to him. He wants me to make y own decision, but insists that he will ot go to live with any of the other chil- ren. He prefers a home for the aged in ase he is left alone. I hesitate to break o the home.

Then I wonder about my age and anging from a job which is quite auto- atic. I understand that the sciences are ugh courses, and I've been away from udy for so long. I wouldn't want to ave my work, with all the benefits, and en find myself up against the impossible.

Another obstacle is the fact that I am rd of hearing and have to use a hearing d. Even with the instrument my hearing n't normal. I am afraid that even with llege training I would find it hard to t a good job, because of my poor hear- g, in work which would require dealing th people.

Still another question lies in the fact at I could be financially independent ly for my four years in college. In the ginning forties I could only begin to ve for the future.

A co-worker and close girl friend who a little younger left the factory last fall go to college and get ready for teach- g. She is happy with her decision and courages me to do the same. Other ends discourage me, tell me I'd be fool- to leave a steady job which carries th it more benefits than are ordinarily und in factories. But the job is boring d gives me a rather unhappy outlook, ce there is much time to think of other things while on the job. I am confused about the well-intended advice of my friends, my obligations to my father, my hearing, and the general financial picture. I have prayed for guidance but do not feel that I have any definite answer. I am wondering whether I am on the right track in thinking about my future.

REPLY: Your problem could be given a yes or no answer and be correct either way—depending upon your attitudes, abilities, aspirations, and past record. Plenty of people go to college at a later age than yours and succeed. If your high school record is good and you are willing to work you should have little or no trouble in school, especially after you become accustomed to the work.

In the light of your father's situation, your impaired hearing, the fact that college students are younger, and that college activities are geared to less mature persons, I am inclined to suggest that you stay with your position.

Why not stay with your job, but enroll for evening or Saturday classes in a nearby college or adult school? That would give you outside interests and social opportunities, plus personal improvement, and perhaps romance, since most students in such classes are considerably older than the average.

In case you decide against part-time study, but continue your job, you can compensate for the boresome features of your work by wide reading and activities in your church and other organizations—groups in which there are both men and women. Romance and marriage need not be ruled out, even as the years mount.

If, after assessing all these factors, you still decide upon college, your verdict will probably be correct.

BOOKS

FAITH VERSUS UNBELIEF

The Christian and the World of Unbelief. By Libuse Lukas Miller. 240 pages. Abingdon Press. $4.75.

Through the clear and comprehensive thinking of a woman, this book points up the perennial problem of the Christian—how to maintain the life of faith in a world which constantly seeks to assimilate and conquer that faith. Mrs. Miller, whose husband is head of the physics department at Kenyon College, brings to her task an interesting background of training. A degree in physics from the University of Chicago; a study of philosophy of science; the pursuit of the philosophy of religion with an agnostic approach; theology at Union under Tillich and McNeill; and work at New Brunswick Seminary under Norman V. Hope! That intellective undergirding, plus private research for this "Comprehensive Critique of Modern Culture," and lecturing on Kirkegaard and Tillich promises much, and produces a stimulating and palatable feast of choice insights.

The author claims that her book is not directly concerned with apologetics. She "takes up where apologetics leaves off"! Indirectly, however, her defense of the Christian view—that is, the generally accepted biblical Christianity—is strong.

Christian believers are always living in a "colonial situation." They belong to another world, the world of belief, and yet must live in a world of unbelief where the danger is great! Instead of penetration into every aspect of human life, there may be assimilation. Mrs. Miller helps the believer to find a way of living in both worlds at the same time, being "in" but not "of" it. Survival depends upon the Christian's essential food —"the Word of God made Flesh" and his breathing in the atmosphere, "the actual God-relationship in which he stands."

After a very up-to-date illustration and stage-setting in her first chapter, "The Life of Faith and the World of Unbelief," the author in six other chapters discusses important areas of human experience as they "display the pieces of the unbeliever's world" and describe the believer's relationship to them. She bites off some pretty big chunks but masticates these portions very well—"Faith and Knowledge"; "Faith and Philosophy"; "Faith and Social Science"; "Faith and Ethics"; "Faith and Culture"; "Faith and History."

Any pastor or layman with some willingness to think may get real help from this book. One result might be a rediscovery of the intellectual respectability of the Christian faith in an age which is addicted to "scientism"—the worship of the methods and mental attitudes of so-called scientists! This book will be appreciated as a welcome antidote against the exclusive treatment of Christianity as a technique or a therapeutic formula assuring health and wealth from the cradle to the grave! MORRIS S. SKINNER

Albany, N. Y.

LET'S NOT BE ALL ALIKE

The Unadjusted Man. By Peter Viereck. Beacon Press. 332 pages. $5.

Although the opinion has been expressed frequently that America has no genuine conservative tradition, recently repeated efforts of varying quality have been made either to discover or to establish conservatism.

This phenomenon deserves serious attention. For it is of central importance that one of the most articulate new conservatives, poet and historian Peter Viereck, pleads for a *discriminating nonconformity,* one pragmatically acceptable to many American liberals. His position, at least, cannot be dismissed as political special pleading lacking all foundation in social reality.

America indeed is now old enough to have a tradition. For tradition grows slowly out of the cumulative succession of events as persistent formative forces sweeping across the landscape, generation after generation, give shape to American life.

These forces, which Viereck does not examine in detail, include the vastness of the empty continent, the diversity of peoples, the heritage of eighteenth century federalism, and a religious variety resting originally on Protestant nonconformity. These are the ingredients for a Burkean appraisal of the American scene, religious and political.

On this basis Viereck enters a plea for "the unadjusted man," the dissenting conservative. His book is aimed explicitly and polemically at the cult of adjustment found under the guise of progress among social scientists, counselors, guidance people, and educators. It is aimed equally at the cult of harmony, the corporate team, the assorted professional executives and politicians, "the organization men" currently corrupting human relations into a supercolossal Rotary Club. It is aimed finally at contemporary American religious revivalism, at positive thinking piety, packaging spiritual economics in red, white, and blue cartons.

Against modern demagogery, Viereck thus reaffirms American pluralism, insisting that institutions are better than ideologies, even patriotic ideologies, and that some characteristics of American life are given beyond the right of any majority to change. Such conservatives must necessarily remain a permanent minority. But for those Christians who take seriously the interplay between religion and politics in the formation of the American tradition the challenge of this conservatism is an inviting one.

Wittenberg College KARL H. HERTZ

DRAMA IN CHURCH

Great Christian Plays. Edited by Theodore R. Switz and Robert A. Johnson. Classical Religious Plays and Selected Choral Readings. Special Music composed by Thomas Matthews. Seabury Press. 306 pages. $7.50.

This is a collection of five classical religious plays in modern English. They are great plays, the best of the medieval dramas. They are the Brome *Abraham and Isaac,* the York *Resurrection,* the Digby *Conversion of St. Paul, Totentanz,* and *Everyman.*

The best known of all the moralities is *Everyman,* a poetic play teaching that not fellowship, kindred, goods, or worldly things, but good deeds alone follow every man over the passage of the grave.

Like *Everyman,* all the plays have an ethical character, calculated to convey a moral truth—the folly of vice and the exaltation of virtue. These religious performances have always had great success, because they represented to the spectator those holy realities which from his childhood—if he has had any religious training in scripture—he has learned to venerate. They strengthen his faith and give him consolation to endure the sorrows of this life.

They are plays of artistic quality. They serve not as means of entertainment and escape from life but rather as means of interpreting the struggle of life and the inescapability of God.

Helpful notes on background, characters, staging, costume, and music accompany each play. They may be used within the chancel.

The choral readings are a collection of four modern radio scripts and a poem by Charles Peguy. Selections in rhythmic prose from "The Imitation of Christ" by Thomas a Kempis and dialogues based on the Gospel of St. John are artistic vehicles of religious truth.

The drama has been a valuable servant to the church in centuries past. Today it should still be employed in the worship service and educational program of the church.

Columbia, S. C. ROBERT F. SHELBY, JR.

Let Not Your Hearts Be Troubled. By J. Robert Watt. Abingdon. 125 pages. $2.

These twenty-eight meditations are written for those seeking comfort in the face of despair. For pastors they are helpful in preparing the funeral meditation; for others they are an aid in strengthening faith in Christ's dramatic victory over the grave.

H. B.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pa., or from any of the ten ULPH branch stores.

SYNOD CONVENTION

Change of officers . . . Recruits for full-time service are lacking . . . Funds sought for camp, old people's home, college

PITTSBURGH

By LUTHER E. FACKLER

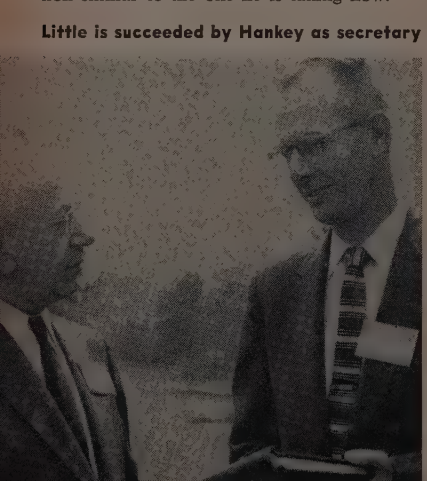
THE ELECTION at the meeting of the Pittsburgh Synod was much like a trading post. Three officers were ineligible for re-election. However when the ballots were cast Secretary George Little was elected statistician. Statistician Carl Schnur was elected treasurer, replacing his brother, the Rev. Paul N. Schnur.

The Schnur name has been on the roster of officers of the synod almost continuously since 1919 when the father of these brothers was the secretary of statistics from 1919-1940.

The Rev. William Hankey of Apollo was elected secretary of the synod.

A fourth full-time officer of the synod, the Rev. Howard F. Reisz, director of parish education and youth work, was presented to the convention. Pastor Reisz comes from the Maryland Synod where he had a position similar to the one he is taking now.

Little is succeeded by Hankey as secretary



Schnur (Paul) gives books to Schnur (Carl)

Two congregations received into synod this year are unique. St. Matthias, Greensburg—as far as is known—is the only church by that name in the ULCA. It was founded on St. Matthias Day. St. John's, Pleasant Township, Warren, is the first congregation organized in the Northeast Conference during this century.

Two other fields have been entered, and congregations are being prepared for organizations. Other areas are being surveyed for possible occupancy in the near future.

A SURVEY of the records of congregations over the years revealed that 259 men and 37 women have given themselves in full-time service. Only 149 of the active pastors in the synod can be classified as Pittsburgh Synod sons in the sense of having been reared in congregations of this synod. Nine men were ordained this year. There were twice that number of vacancies to be filled.

Delegates asked the executive committee to study the possibility of combining the part-time offices of treasurer and statistical secretary into one full-time office to be filled by a layman. A committee including representatives of the Lutheran Laymen's Movement, National Lutheran Council, and various boards of the United Lutheran Church will be asked to review the position of the officers and others in the synod's employ.

(TURN TO PAGE 47)

Former Architect to Serve Mission Work in Liberia

By PAUL J. RENZ

SAVANNAH, GEORGIA—A former architect who began preparing for the ministry in 1952, was ordained June 9 in his home congregation, St. Paul's Church, Savannah, by Synod President C. E. Fritz. George T. Moore had entered Southern Seminary to prepare for foreign mission work as a missionary builder. A graduate of Clemson College of Architecture, he served in World War II for four years and was active for six years in architectural work. He was called from the seminary in 1953 and spent one term as a builder for the Board of Foreign Missions in Liberia. He returns to Liberia this summer with wife and four sons.

The Moores will be taking with them to Africa six 55-gallon drums full of medical and surgical supplies, blankets, clothing, and food collected by the United Lutheran Church Women of the Georgia-Alabama Synod. The gifts will go to Zorzor Hospital, Liberia. Nearly $200 in cash accompanies the supplies.

OTHER ORDINATIONS conducted by Dr. Fritz include those of Ernest T. Burns (June 2) at Springfield, Ga., and of Clarence K. Derrick, Jr. (June 9) at St. John's Church, Atlanta, where his father is pastor. The ordination sermon at St. John's was preached by Dr. C. K. Derrick, Sr. Clarence Derrick will be a mission developer in southeast Montgomery, Ala.

Pastor Burns is serving in South Carolina.

Huntsville Congregation Dedicates New Church

THE 1950 convention of the Georgia-Alabama Synod heard a report that "there is promise of a thriving new mission at Huntsville, Alabama, arising from the fact that approximately 90 top-grade German scientists who are Lutherans are moving there with their families." The development, sparked by the shifting of important defense work to the Huntsville arsenal, led to organization of St. Mark's Church one year later.

Modern church dedicated by six-year-old St. Mark's in Huntsville

The mission, served by Pastor George F. Hart, moved into the house formerly owned by a mortician, used a bungalow on the property as parsonage. On April 28, six years later, St. Mark's dedicated a modern $100,000 church. Part of the building, the tower and spire, was a gift from Ascension Church, Savannah, whose pastor, Dr. Raymond D. Wood, preached the dedicatory sermon. Synod President Fritz officiated.

GEORGIA-ALABAMA . . .

A NEW HOUSE CHAPEL for St. Matthew's Church, Columbus, Ga. (Richard Hollinger, pastor), was dedicated on June 16. The home, purchased for $18,500, has been remodeled and will serve until a permanent church can be erected on the favorable location on the Macon Highway. St. Matthew's serves military personnel from nearby Fort Benning.

INSTALLATIONS: The Rev. George E. Cressman, Reformation Church, Savannah, Ga., was installed on May 26, and Luther Fulmer, St. Timothy's Church, Forest Park, Ga., on June 23.

WARTBURG

Burlington Congregation Dedicates Sanctuary

BURLINGTON, IOWA—Bethany Church, a congregation of the Wartburg Synod in Burlington, Iowa, dedicated a $300,000 church May 12. The congregation, organized in 1888, has a baptized membership of 1,563, a communing membership of 773.

The dedication service was conducted by Dr. R. R. Belter, president of the Wartburg Synod. Preachers for other services during the week were Dr. Harold H. Lentz, president of Carthage College, and Dr. Robert J. Marshall, professor of Chicago Seminary.

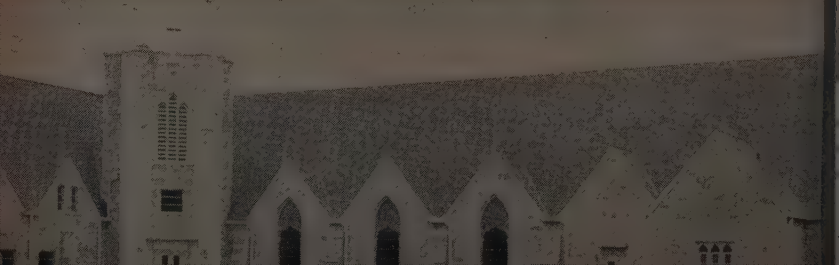
Dedication of the church on a 12½-acre site was attended by 800 persons. Pastor of the church is Dr. Martin E. Lehmann who has been serving the congregation since 1948. He is a graduate of Saskatoon Seminary, Hamma Divinity School and Princeton Theological Seminary.

Development Begins in New Areas

PASTOR JOSEPH W. HOLT began development work in South Decatur, Ga., June 4. He is a 1957 Philadelphia Seminary graduate. Mission Developer Stephen E. Schullery has moved from Corpus Christi, Texas, where he established a congregation, to Gadsden, Ala. Jack H. Warner, 1957 Southern Seminary graduate, began work at Sandy Springs, Ga.

Slated for survey this summer are areas at Florence-Sheffield-Tuscumbia, Ala., and at Doraville, Ga. (North Atlanta). Ray Werner, Southern Seminary senior, will survey Statesboro, Ga., and hold services.

Dr. Belter and Dr. Lehmann at dedication of Bethany Church, Burlington, Iowa (below)



panish mission style influenced architecture of new Bethany Church in Norco, California

ACIFIC SOUTHWEST

Norco Congregation Dedicates New Church

NORCO, CALIF.—When Pastor Bruno I. Ederma came to Norco in 1952 as a missionary f the Board of American Missions to complete development of Bethany congregation, he ad been in the United States a little over two years. Bethany had 67 baptized members. ast April, Bethany, with a baptized membership of over 170, dedicated a $45,000 church ith a seating capacity of 170 in the nave, 20 in the choir section of the chancel.

Pastor Ederma arrived in the southern alifornia town after a brief interlude at mmanuel Church in Meriden, Conn. Born nd raised in Estonia as son of a Lutheran inister, he became a pastor himself and ed to Germany when the Russians he had elped to throw out of his homeland in 1918 eturned to the Baltic in 1940.

He became director of Baltic refugee amps, joined the staff of the Lutheran Vorld Federation after the war, was director f congregational care in Germany's British ccupation zone and emigrated to the United tates in 1949 under National Lutheran ouncil sponsorship.

Dedication of the California church narked a milestone both in the life of the nission and in that of the pastor who once erved a congregation extending over 20 stonian villages. Participating in the service was Synod President Carl V. Tambert, Dr. James P. Beasom, Dr. Edward N. Spirer and the Rev. H. Paul Romeis.

ULCW Feature Foreign Missions

By LOUIS F. MERTZ

DELEGATES to the synod's United Lutheran Church Women convention at Asilomar Conference grounds traveled "around the world in 80 minutes" at a foreign mission festival. Pastor and Mrs. George Flora, former missionaries to Liberia, presented the program to 325 delegates of women groups.

"Lutheran Unity" was discussed by representatives of several Lutheran church bodies including Augustana, American Lutheran Church, United Evangelical Lutheran Church, and Evangelical Lutheran Church.

Pacific Southwest ULCW Features Missions
The trip around the globe took 80 minutes

Dr. Theodore Bachmann of Pacific Seminary spoke of the Lutheran World Federation.

Mrs. Carsten Alm, Los Angeles, was re-elected president of the organization.

INSTALLED was the Rev. Neale O. Jenson as pastor of Grace Church, Richmond (May 19). Dr. H. P. Romeis preached.

Pastor Arthur Alm observed the eighth anniversary of the organization of Epiphany Church, Sal Leandro, in May and was honored the same day on his 15th ordination anniversary.

Participating in the twin celebration were Dr. J. P. Beasom, Jr., the Rev. John Simmons, the Rev. Donald Albert, and the Rev. George Steffens.

Crouser Ordained in San Jose

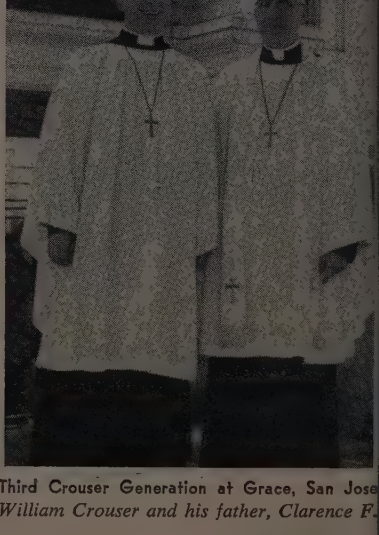
WILLIAM CARL CROUSER, recent Pacific Seminary graduate, was ordained June 2 by Pacific Southwest Synod President Carl V. Tambert in Grace Church, San Jose. It was the church to which the ordinand's grandfather, William E. Crouser, had been called as pastor in 1902. William Crouser's father, Clarence F. Crouser, is presently pastor of Grace Church.

The young minister will become a chaplain in the U.S. Navy and reports for duty with the Pacific Fleet at the end of this month.

Old Friends—New Neighbors

THE HELMUT WIESNERS came from Germany in 1955, sponsored under the displaced persons act by Trinity Church, Pasadena. They hadn't been long in the country when they suggested that Trinity also sponsor their old friends in Germany, the Hugo Melschaus.

The congregation agreed, and last April there was a joyous reunion of the Wiesners and the Melschaus at the Santa Fe railroad station. The two families lived together until the Melschaus found a home near their old friends and started out on a new life. Both families are rapidly adjusting to their new homeland.



Third Crouser Generation at Grace, San Jose
William Crouser and his father, Clarence F.

Evangelism Adds 1,500 Persons To Pacific Synod Congregations

By OLIN G. DASHER

SEATTLE, WASH.—More than 1,500 were dded to Pacific Synod congregations as a esult of evangelism missions held during ent and the Easter season. According to gures supplied by 47 of the 58 congrega-ons in the synod, 177 adults were baptized, 74 confirmed, 278 added to memberships rough letters of transfer.

In St. Paul's Church, Vancouver, Wash., cott Alan Taylor was the 1,000th child aptized in the 55-year-old congregation. he following week, the child's father was aptized by Pastor Homer Berner while the nother was received into membership by enewal of faith. The baby's sponsors were onfirmed in the church in December.

Evangelism workers in Good Shepherd hurch, a recently organized mission in ichland, Wash., had an unusual setting or their meetings. The mission is worship-ng in a former American Legion hall. vangelism callers met in the former cock-ail lounge, followed progress of the mis-on while ladies of the congregation served offee and milk from behind the bar.

Camps Need More Room

PACIFIC SYNOD Bible camps served 925 ampers in 1956. They were guided by 50 astors, more than 20 lay leaders, and 20 nior counselors. More than 1,000 campers re expected for the 1957 season. Far more ampers could be accepted if sufficient funds ere available to expand facilities.

Youth of the Pacific Synod will have hirteen weeks of camping this summer in ve locations. Earliest camps will be con-ucted by the Northern Conference on Lake amish, Lutherwood, near Bellingham, Wash.

Juniors and Intermediates of the Southern onference will go to Camp Colton about 0 miles southeast of Portland. Youth from he Inland Empire-Spokane area meet at

Visitation Teams Tabulate Results in Richland
The bar loomed in the background

Lutherhaven on Lake Coeur D'Alene, Idaho, and Southern Idaho at Luther Heights in the Sawtooth Mountains. Seniors will go to Camp Colton, Luther Heights, and Lutherhaven.

Camps at Lutherwood and Camp Colton are so popular that enrollment had to be limited. They are open to Pacific Synod youth only with the exception of the last week at Lutherwood. Lutherhaven and Luther Heights are projects of the National Lutheran Council churches.

The last camp will be held in late August by Resurrection Church, Juneau, Alaska, which attracted more than 45 youth last year.

OUT OF A TOTAL of some 75 pastors on the rolls of the Pacific Synod, 15 are now serving the church-at-large. There were only five serving outside synod territory six years ago. One is affiliated with the Lutheran World Federation. Four serve in foreign missions, three in special missions, two in the armed forces chaplaincy, two in institutional chaplaincy, two in welfare programs, and one in higher education.

PACIFIC . . .

MORE THAN 250 attended the Pacific Synod Luther League convention in St. Paul's Church, Spokane, April 26-28. New officers are Bruce Richards, Portland; Karen Hummon, Seattle; and Ron Thiesen, Salem. The three Leaguers will go caravaning for the Luther League of America this summer.

British Columbia Church May Build

REDEEMER CHURCH, Vancouver, B. C., had been trying for some time to obtain permission to build a church on its new property located in an area affected by "covenant restrictions." Permission has now been granted by special action of the British Columbia provincial legislature, Pastor Alvin A. Schweitzer reports. An architect is completing plans for the building.

REDEEMER CHURCH, Portland, has purchased a house next to the church for parish school use. Growing Sunday school enrollments made larger facilities necessary, Pastor Werner Jessen writes.

FIRST anniversary of the dedication of its chapel was observed by St. Mark's Church, Seattle, Wash. (Olin G. Dasher, pastor). Since the dedication in May of last year, the congregation has added to the church a large court area for informal gatherings. Cost of the building program was $42,000.

ST. MARK'S CHURCH was organized May 19 in Lacey, a suburb of Washington's capital city, Olympia. The mission had a charter membership of 82, an enrollment of 75 in Sunday school on organization day. Still without a pastor, the congregation is conducting services with Edward Flatness, Tacoma, as the lay reade

THE REV. JOHN GREENEY of Oxford Jun tion, Iowa, began his duties as pastor of S Paul's, Spokane, on June 1 . . . Pastor A. I Cox, recent graduate of Central Seminar became pastor of Good Shepherd Churc Pocatello, Idaho.

The Rev. Ernest Nygaard has resigned a pastor of Our Saviour's Church, Sunnysid Wash., and may develop a new field in Ne son, British Columbia. He will be succeede on Aug. 1 by Arthur Kimball, recent Ch cago Seminary graduate.

DR. MARK GETZENDANER, veteran Pacif Synod pastor, retired May 31. For the pa five years he has been serving Trinit Church, McMinnville, Ore., which he orga ized following his first retirement. Durin the summer he will supply for Pastor Thoma Allport in Lihue, Hawaii.

Dr. Oak Ebright of Good Shepher Church, Salem, Ore., will serve as furloug supply at Honolulu, Hawaii, this summe Pastor Ebright will be on a three-mont leave of absence from his congregation.

Church and Court Area of St. Mark's Congregation in Seattle
Chapel was dedicated last year by ten-year-old congregation

THOMAS P. HICKMAN
A thank-you celebration in Washington

Board of Higher Education Honors Thomas P. Hickman

THOMAS P. HICKMAN had been elected treasurer of the Board of Higher Education in June of 1930. This month the board expressed its appreciation for 27 years of faithful service in that position to the Washington, D. C., businessman. He was guest of honor at a dinner meeting.

Mr. Hickman came to Washington in 1895 and joined Reformation Church. He has been Sunday school superintendent of Reformation since 1916.

His services to the church include duties as treasurer of the National Lutheran Home for the Aged in Washington and membership on the executive board of the Maryland Synod. He is still active in the Lutheran Laymen's Movement, of which he was a president from 1946 to 1950.

Now 81, Mr. Hickman has been a vice president of the City Bank of Washington, D. C., since 1933.

JOHN R. KULSAR
An ordination for service in New York

New York Synod Ordains Former Football Player

JOHN KULSAR was a star football player both in high school and college. When the native of Buffalo, N. Y., graduated from Williams College in Williamstown, Mass., in 1952, the Giants signed him for their team.

Kulsar didn't stay long with the team. He accepted a position as football coach at Shattuck School, Faribault, Minn., then decided to study for the ministry. In 1956 he graduated from Philadelphia Seminary. Post graduate studies followed at the University of Pennsylvania and Philadelphia Seminary.

This month, the former professional football player was ordained, together with 19 other seminary graduates, by the New York and New England Synod at Niagara Falls.

The 28-year-old minister has been called as assistant pastor of Holy Trinity Church in New York City. Pastor of the 89-year-old congregation on Central Park is Dr. Robert D. Hershey.

Holy Trinity, Flint, Helps Risen Lord Mission
Treas. Hamilton receives check from W. E. Moehring as Pastor T. M. BeMiller looks on

MICHIGAN

Robert Krasa Receives Call As President's Assistant

By CLYDE G. STEELE

DETROIT—Robert F. Krasa has been called to become assistant to the president of the Michigan Synod and is expected to assume his duties on or about Aug. 1.

The call was extended by the synod's executive committee and approved by the synod convention last month. Mr. Krasa is a member of Prince of Peace Church, Detroit. He is leaving Chrysler Corporation where he was in charge of special assignments in the Central Traffic Department to give full-time service to the church.

The position of assistant to the synod president was created last year by the convention. Responsibilities of the new synod official include largely work in connection with mission development.

More Missions for Michigan

SIX NEW FIELDS are in the process of development by the synod and the Board of American Missions. The Rev. Howard Schaar is canvassing Southfield Township. The Rev. Vilis Varsbergs, recently ordained by the synod, has begun work in Albion. Tecumseh is being developed by the Rev. Robert Bergman. The Rev. Fred Foutz is laying the groundwork for a congregation at Walled Lake. The Rev. Joseph Radabaugh is developing a field at Clinton, and the Rev. James Henneberger is mission developer at Franklin Knolls.

HOLY TRINITY CHURCH, Flint, manifested its interest in Our Risen Lord Church, young mission in the same city, by presenting a sizable check to Mission Developer Thomas BeMiller and Treasurer Albert Hamilton of the new congregation. The Rev. Theodore Moehring is pastor of Holy Trinity. The presentation was made May 19 by W. E. Moehring, vice president of Holy Trinity.

THE LUTHERAN STUDENT ASSOCIATION of Wayne State University has sponsored a

Youngest Michigan Mission is St. Andrew's Church, Organized by Developer Ronald F. Fuller
Charter membership on organization day, May 5, was 64 confirmed, 108 baptized members

MAP Appeal Goes Over the Top

MAP—Michigan Advance Program—a campaign to raise $100,000 for the expediting of mission work in the synod has reached a successful conclusion. June 2, designated as "Victory Sunday," showed a total of $115,000 in cash and pledges received. Anticipatory purchases of building lots and parsonages will be two of the main objectives of MAP revolving funds.

eries of paid advertisement and articles in he college paper in an effort to publicize the "Consider the Ministry" appeal. Other denominations subsequently co-operated in overing the cost of the series. A few students responded and were interviewed.

Michigan Churches Are Building

THE RING of the hammer and the sound of the saw have been constant in churches of he Michigan Synod. St. Paul's Church, Detroit (the Rev. Carl Jacobi, pastor), dedicated its $100,000 educational unit June 9.

Holy Trinity Church, Niles (the Rev. H. Allen Maxwell, pastor), dedicated a house hapel on May 26 with an overflow attendnce.

Trinity Church, Kalamazoo, waited for he arrival of the new pastor, Glenn Gilbert, rom Glynn Ellyn, Ill., to lay the cornerstone or the $120,000 educational addition. Pasor Gilbert was installed on May 26.

Seven additional congregations are beginning construction projects.

EW YORK

hree Sections in Conference eport Success of Evangelism

By CLAYTON G. VAN DEUSEN

ALBANY—Evangelism mission week was eld in the Eastern Conference in May and ave congregations a sense of spiritual reewal and many individuals their first exerience of active witnessing for Christ.

Of 78 congregations, 58 participated in

Tri-City Commissioning Service in Albany, N. Y.
Pastors W. Bock, Harold Haas, Ray Kulman
Photo: Albany Times-Union

three sections of the conference. The mid-Hudson and Tri-City areas reported a steady increase in attendance and offerings through the week. The mission in the Johnstown-Cobleskill area, held a week later, had Dr. Arnold Keller of Utica as leadership rally speaker.

The opening service of evangelism week on May 12 coincided with the first service of Grace Church, Schenectady. The congregation was formed as a result of the merger of Faith Church (ULC) with Bethany Church (Augustana).

Pastor of the new congregation is the Rev. Wilmer M. Zuehlke. He was joined in the first service by Pastor John E. Nelson who had served Bethany Church and is going into retirement, and Missioner Paul Tritschler of Endicott.

Split of Conference Under Study

THE EASTERN CONFERENCE held its spring convention in May at Trinity Church, Castleton-on-Hudson, and called for appointment of a special committee to study the feasibility of dividing the conference.

The conference reported a membership of 37,158 baptized and 25,382 confirmed members last year. It includes 78 congregations.

A 50 per cent turnover in pastorates during the last two years was reported to the conference by the president who said that

Synod President Knubel addresses Eastern Conference Convention at Dinner to the President
With Dr. Knubel, C. G. Van Deusen, P. E. Henry, E. H. Wiediger, W. Bielitz, P. M. Youn

38 congregations out of 78 have been involved in a change of pastor within that period.

Officers were re-elected for a one-year term. They are: Pastors Clayton G. Van Deusen, president; Paul E. Henry, vice president; Paul M. Young, Jr., secretary; and Edward H. Wiediger, clerical member-at-large on the conference executive committee.

Re-elected laymen were Miles Hendricks, treasurer, and Kenneth Fake, lay member-at-large to the executive committee. Henry G. Pfeil was newly elected as conference lay representative on the synodical executive committee.

Over 200 church councilmen attended the three councilmen's convocations held on conference territory in May. Questions submitted to the panels ran the gamut of matters related to the church, and particularly to the responsibilities of council members. Remarks by Synod President Frederick R. Knubel prefaced each session in all conferences under synod sponsorship.

Organist Fred W. Kalohn, of First Church, Albany, has been requested to select anthems and organ music for the 1958 ULCA Year Book.

Trinity Church, Stone Arabia (the Rev. Theodore Hammer, pastor), is added this year to the roll of congregations subscribing 100 per cent for The Lutheran.

Two foreign exchange students will come this year from the Eastern District Luthe League. Rosemary Sbresny of Ballsto Lake and Wesley Hamlin of Schenectad will visit Europe under the American Fiel Service Plan.

NORTH CAROLINA

Congregations Challenged To Apply Sector Project

By FRANK K. EFIRD

Salisbury—The synod's stewardship com mittee is making a determined effort to in troduce every congregation to the secto project.

During May, 800 councilmen from 14 of the synod's 171 congregations attende nine area rallies where the plan was ex plained.

At each rally, Synod President F. L. Cor rad spoke on "the task and challenge befor the synod and the ULCA in 1957 and 1958, and seven pastors and laymen gave testi monials on what the plan had achieved i their congregations.

The synod president's assistant, Ernest I Misenheimer, Jr., explained the $766.05 budget for 1958 with charts and graphs.

A sector school is scheduled in Augu at Lenoir Rhyne College for laymen an pastors to train them in the implementatio of the plan.

LENOIR RHYNE granted 153 degrees at the commencement June 3. Over 1,500 attended the exercises in the new P. E. Monroe Auditorium.

The college has decided to make chapel attendance compulsory during the 1958-1959 session. For several years attendance has been voluntary and poor. The college board has formed a committee to study feasibility of allowing fraternity houses on the campus. Over 500 students petitioned the board for houses. There are several national fraternities on the campus, but no houses are allowed.

LUTHERANS in this area are looking forward to the theological conference which will discuss the LWF theme at Lutheridge, July 8-11. Speakers will be Dr. Ernst Kinder, Dr. Warren A. Quanbeck, Dr. S. P. Hebart, Bishop and Mrs. Hanns Lilje, and Bishop Gottfried Noth. A closing rally will be held at Lenoir Rhyne College on July 11.

Monroe Organist Honored

MRS. JOHN C. SIKES has been organist of St. Luke's Church, Monroe, for sixty years.

Mrs. John C. Sikes
Sixty years at the console

She began playing the instrument at the age of 14 and has been at the console at every Sunday service ever since.

Mrs. Sikes was six years old when the congregation was organized by her grandparents, Col. and Mrs. A. H. Crowell; her parents, Mr. and Mrs. A. M. Crowell, and nine other charter members in 1889. Her family gave the property for church and parsonage.

She has not limited her services to the liturgical part of the church's life. As Sunday school teacher and officer of the Women of the Church she has taken active part in the congregation's development.

Last month, St. Luke's honored its faithful organist with a special celebration.

Church Members Take the Lead

CHARLOTTE—St. Luke's Church is a congregation of 600 communing members in Charlotte, a rapidly growing city of some 235,000 residents. Numerically, St. Luke's is a small congregation as compared to other city churches with over 3,000 members. But it makes its members count.

Herman A. Brown, former president of the congregation, is mayor pro-tem of Charlotte. Two other church council members, A. L. Bechtold and Richard H. Brown, are members of the city school board. Chairman of the city-county planning commission is George E. Wilkinson, another member of St. Luke's council. Church school teacher William J. Waggoner is the new assistant U.S. district attorney.

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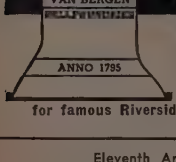

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CARIBBEAN

Co-operative Effort Planned By Protestant Churchmen

By FRANCISCO MOLINA

PUERTO RICO—Fifty-one Protestant leaders from nine denominations and 16 countries participated in the first "Evangelical Consultation" of the Caribbean area at the Inter-American University, San Germán, May 17-24. The event was held under the auspices of the International Missionary Council (with the co-operation of the World Council of Christian Education).

Purpose of the consultation was to bring Protestant Christians of the Caribbean together for fellowship and mutual exchange of experiences.

Participants discussed missionary expansion in the area, explored means for extending contacts and co-operation among each other.

Papers were presented on evangelism, ministerial training, Christian education and youth work, and Christian home and family life.

Among participating churchmen were Dr. David R. Mace, professor of Christian education at Drew Seminary; Prof. G. Báez Camargo, secretary of the sub-committee on literature and literacy of the committee on co-operation in Latin America (NCCC USA); Dr. J. W. Decker and Dr. E. J. Bigle, associate secretaries of the International Missionary Council. Also present were Dr. William G. Arbaugh and President Eduardo Roig of the Caribbean Synod.

Mayoress Felisa Rincón of San Juan offered a reception at City Hall for the distinguished churchmen of the Caribbean Consultation. Governor Muñoz Marín received them in his office at La Fortaleza.

Local arrangements for the consultation were made by the Evangelical Council of Puerto Rico.

The council is planning to bring Evangelist Billy Graham to Puerto Rico early in 1958.

Work has started on the new administra-

PITTSBURGH SYNOD . . .

(Continued from page 34)

together with all the boards, committees, and institutions related to the synod.

The synod is faced with tremendous building prospects on three fronts. 1) Camp Lutherlyn with accommodations for 1,800 now has accepted 2,019 campers for the 1957 season. More than 500 have been turned away to date. 2) With increasing pressure being placed on the Old People's Home in Zelienople to accept chronically ill guests, possibilities of increasing this home must be explored. A study is to be made concerning the possibility of establishing a home for chronically ill and incapacitated persons, perhaps in connection with the relocation of Passavant Hospital. 3) Increasing enrollment at Thiel College. The board has accepted for study the master campus plan prepared by Dr. Orville Dahl, educational consultant. By the end of 1958 the college hopes to receive through cash and pledges $1,200,000 as part of the 90th anniversary campaign.

MOST HEATED discussion of the convention came on the method of payment of the 1958 apportionment. The budget for

CARIBBEAN . . .

tion building for the Evangelical Seminary at Río Piedras.

PRINCETON UNIVERSITY CHOIR is singing in Puerto Rico this month. The group is making appearances in the Presbyterian churches of the metropolitan area and some of the bigger cities in the island.

A NEW CHURCH building is under construction for Nazareth congregation at Cruz Bay, St. John, V. I. It will be dedicated late this fall. The present chapel, writes Pastor J. G. Amos, a former dwelling house, is now inadequate. The building under construction will be the first new structure put up by the congregation since its foundation in 1742.

THE VIRGIN ISLANDS CONFERENCE of the Caribbean Synod held its annual meeting at Holy Trinity Church, St. Croix, May 10. Pastor J. G. Amos was elected president.

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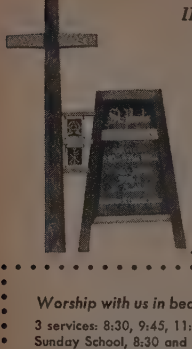

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PITTSBURGH SYNOD . . .

1958 is $1,691,531, including Lutheran World Action, or $22.25 per communing member.

The convention was blessed with the presence of Dr. F. Eppling Reinartz, secretary of the ULCA. In presenting the various causes of the church, he said, "Basic to every success is the attitude of every member and pastor."

Ministerial students after their freshman year may receive $500 a year toward their college expenses, and $300 a year while in seminary. $100 supplementary aid is to be given to retired pastors not receiving Social Security. A study is to be made proposing a $4,000 minimum salary for pastors.

The convention was held at Thiel College, Greenville, Pa., June 3-7.

—CHANGES OF PASTORATE—

Canada

CRONMILLER, VERNON N. Seminarian. To St. John's Church, Arnprior, Ont.

HURAS, WILLIAM D. Seminarian. To Renfrew, Ont., mission developer.

KURSCHINSKI, WILLIAM. Seminarian. To Trinity Church, Fort Erie, Ont.

Caribbean

ACOSTA, DAVID. Seminarian. To St. Peter's Church, Toa Baja, Puerto Rico.

Central Pennsylvania

KISTLER, DAVID N. Seminarian. To Claysburg parish.

ORAVEC, DANIEL D. Seminarian. To St. Matthew's Church, Hanover, assistant pastor.

SHANNON, JAMES G. From Christ Church and Emmanuel Church, Middleburg. To St. Paul's Church, Lititz.

Central States

GRINVALDS, VITAUTS. Seminarian. To St. John's Church, Sterling, Neb.

HEIDBREDER, JOHN C. Seminarian. To Good Shepherd Church, Lindy, Neb., and Niobrara Church, Neb.

SCHNEIDER, CARL R. Seminarian. To St. Paul's Church, Linn, Kan.

SENNESS, STANLEY D. Seminarian. To St. Luke's Church, Emerson, Neb.

SHAFT, JEARALD J. Seminarian. To St. John's Church, Schuyler, Neb.

GEORGIA-ALABAMA

DERRICK, CLARENCE K., JR. Seminarian. To Montgomery, Ala., mission developer.

ICELANDIC

NEUBAUER, ALBERT. Seminarian. To Blaine Church, Wash.

ILLINOIS

ENDRES, DAVID H. To St. James' Church, Harvel.

MCCLEARY, DAVID A. Seminarian. To St. John's Church, Meredosia.

RHOADS, HAROLD E. From army chaplaincy. Retirement.

RIEDESEL, RALPH H. From First English Church, Syracuse, N. Y., assistant pastor. To Ascension Church, Chicago.

WANTZ, EARL B. Seminarian. To St. Luke's Church, Park Ridge, assistant pastor.

WEBER, ERIC R. Seminarian. To St. Mark's Church, Washington, Ill.

INDIANA

BAER, PAUL W. Seminarian. To Grace Church, Logansport.

BARNHART, PHILIP H. From Spencerville-St. Joe parish. To Adams Church, Batesville.

GRENDZE, LAIMDOTS. Seminarian. To New Corydon-Bryant parish.

KECK, ALBERT H. From St. Paul's Church, Richmond. Retirement.

SCHROYER, GEORGE L. From Calvary Church, Cromwell. Retirement.

KENTUCKY-TENNESSEE

FISHER, HERMAN G., JR. Seminarian. To Faith Church, Lexington, Ky.

MARYLAND

BEATTY, PAUL B., JR. Seminarian. To Luther Memorial Church, Washington, D. C., assistant pastor.

COATES, ALAN B. Seminarian. To Northwood Village, Board of American Missions.

HOUSEKNECHT, GERALD E. Seminarian. To Trinity Church, Hagerstown, assistant pastor.

SINN, THOMAS F. M. Seminarian. To St. Mark's Church, Hampstead.

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IN CONCLUSION . . . . . .

SEVERAL YEARS AGO we stopped printing reviews of current movies. Only a few films could be reviewed each week. In many parts of the country these had already been on local screens. The reviews proved useful to a very small number of our readers.

This week, however, this page is given over to the review of a new film. Only a handful of people have seen it so far. But if present plans can be carried out, before the snow flies in the northern U.S. and Canada it will have been shown to every United Lutheran congregation.

THE FILM is the 30-minute production *A Living Church,* presented by the Stewardship Department and the Lutheran Laymen's Movement. Producer is Dr. Henry Endress, the ULC's answer to Cecil B. De Mille. Dr. Endress has a long record of success in producing high-class films on low-cost budgets. *A Living Church* is no exception. The team that worked with Dr. Endress is the same one that helped produce the *Martin Luther* film.

While *Martin Luther's* artistry would have won acclaim entirely apart from any religious impact, *A Living Church* has one very frank motive—to promote giving for next year's doubled ULC budget. United Lutherans are being asked to contribute a "double apportionment" of $15 million in 1958. Half will go for regular needs and half to meet special demands, mostly in mission fields, both home and foreign. The film is one means of helping inform church members about the needs and opportunities which make the 1958 appeal so urgent.

The story is simple. A mission congregation is organized in a growing suburb. The people work hard and loyal Soon they have a permanent pastor a a new chapel. At the dedication servi ULC President Franklin Clark Fry is t preacher. He reminds the congregati of what they have received from othe during their formative years and urg them to share their blessings as a cc tributing part of the great, world-wi church.

No professional actors are used. T amateurs who appear on the screen tu in a remarkably fine job. Dr. Fry's bri appearances to stress certain points a persuasive and winning. Pastor Willia Hammann and the people of St. Pau Church, New City, New York—arour whom the story line is woven, althoug they aren't really a mission congregatio —perform excellently. Oddly enoug the only discordant voice in the who film is the lone professional one. Th narrator uses the tense, "hard sell" ton that is often so irritating in radio and T commercials.

CHIEF EMPHASIS is given to mission at home and abroad. These causes wi benefit most from the success of nex year's appeal. There are striking shot of foreign mission activity in Britis Guiana and Japan. Home missions i represented by the building of the ne chapel in a growing suburb. Urgentl needed funds for such church extensio purposes will be provided by a $3 millio item in next year's budget.

Only the faithful, sacrificial giving o United Lutherans who have caught a vi sion of the wonderful opportunity awai ing the Gospel will make the 1958 appea a success. The film may help open som eyes. —ALBERT P. STAUDERMAN

Hear STEIMLE Here!

(As of June 1, this is the latest information on where Dr. Edmund Steimle of Philadelphia Seminary and the Wittenberg College Choir, under Professor L. David Miller, can be heard in a series of half-hour religious radio programs called, "The United Lutheran Series of the Protestant Hour," produced by the ULCA Department of Press, Radio and Television. To avoid possible last minute program changes, you are encouraged to consult the program director of the station nearest you. Tear off the back cover of this week's "Lutheran" and use as a personal reminder to tune in, providing of course, the broadcast does not conflict with services in your own church.)

STATION LIST

ALABAMA
Anniston WHMA 12:15 P.M.
Birmingham WBRC 6:30 A.M.
Decatur WHOS 9:30 A.M.
Demopolis WXAL
Dothan WDIG 7:30 A.M.
Geneva WGEA 3:00 P.M.
Guntersville WGSV 6:30 A.M.
Jasper WWWB 2:00 P.M.
Marion WJAM 5:00 P.M.
Piedmont WPID 1:30 P.M.
Scottsboro WCRI 9:30 A.M.
Sylacauga WFEB 6:00 P.M.

ALASKA
Sitka KSEW 9:30 A.M.

ARKANSAS
Batesville KBTA 2:30 P.M.
Helena KFFA 7:00 P.M.
Little Rock KTHS 11:30 P.M.
Paragould KDRS 8:00 P.M.
Wed.
Siloam Springs KUOA 6:30 A.M.

CALIFORNIA
Fresno KFRE 9:30 P.M.
Sacramento KFBK 7:00 A.M.
Salinas KSBW 6:30 P.M.
Sat.

COLORADO
Greeley KFKA 10:15 A.M.

D. C.
Washington WOL 8:00 A.M.

FLORIDA
Crestview WCNU 6:00 P.M.
Haines City W-GTO 11:00 A.M.
Jacksonville WJAX 7:00 A.M.
Marianna WTYS 7:30 P.M.
Miami WCKR 9:30 A.M.
Ocala WMOP 12:30 P.M.
Orlando WDBO 10:00 A.M.
Tampa WFLA 8:30 A.M.

GEORGIA
Albany WALB 2:30 P.M.
Americus WDEC 4:00 P.M.
Atlanta WSB 8:30 A.M.
Augusta WGAC 10:30 A.M.
Camilla WCLB 6:00 P.M.
Cedartown WGAA 8:00 A.M.
Dalton WBLJ 5:00 P.M.
Gainesville WGGA 7:30 P.M.
Hartwell WKLY 10:00 A.M.
Hawkinsville WCEH 8:00 A.M.
LaGrange WTRP 1:00 P.M.
Madison WMGE 4:00 P.M.
Milledgeville WMVG 9:05 P.M.
Quitman WSFB 1:00 P.M.
Sandersville WSNT 2:00 P.M.
Savannah WTOC 10:30 A.M.
Thomasville WKTG 8:30 A.M.
Thomson WTWA 7:30 A.M.
Valdosta WGAF 6:30 P.M.
Waycross WAYX 8:00 A.M.
Sat.
Winder WIMO 7:00 A.M.

HAWAII
Honolulu KANI 10:00 A.M.

ILLINOIS
Sparta WHCO 9:00 A.M.

INDIANA
Evansville WJPS 7:00 A.M.
Fort Wayne WANE 10:30 P.M.
Goshen WKAM 10:00 A.M.
Kokomo WIOU 9:30 A.M.
Lafayette WBAA 7:30 P.M.
Sat.

IOWA
Charles City KCHA 11:30 A.M.
Davenport WOC 10:15 P.M.
Lemars KLEM 7:00 A.M.
Mason City KGLO 10:30 P.M.

KANSAS
Topeka WIBW 10:30 P.M.
Wichita KAKE 9:00 A.M.

KENTUCKY
Covington WZIP 11:00 A.M.
Cumberland WCPM 7:30 A.M.
Harlan WHLN
Harrodsburg WHBN 9:30 A.M.
Hazard WKIC 1:30 P.M.
Lebanon WLBN 7:30 A.M.
Louisville WHAS 8:30 A.M.
Murray WNBS 8:00 P.M.
Mon.
Owensboro WOMI 1:30 P.M.
Tues.
Somerset WSFC 10:30 A.M.

LOUISIANA
Baton Rouge WJBO 6:30 A.M.
Covington WARB 8:00 A.M.
Jennings KJEF 7:00 A.M.
Lake Charles KPLC 9:30 A.M.
New Orleans WDSU 9:00 A.M.
Shreveport KWKH 7:00 A.M.
West Monroe KUZN

MARYLAND
Annapolis WNAV 9:30 P.M.

MASSACHUSETTS
Attleboro WARA 11:30 A.M.
Boston WCOP 7:00 A.M.
Holyoke WREB 9:00 A.M.

MICHIGAN
Detroit WJBK 7:30 A.M.
Ironwood WJMS 7:30 P.M.
Kalamazoo WKLZ 3:00 P.M.

MISSISSIPPI
Booneville WBIP 2:00 P.M.
Brookhaven WJMB 10:00 P.M.
Centreville WGLC 3:15 P.M.
Hattiesburg WFOR 7:00 A.M.
Greenwood WABG 6:30 P.M.
Laurel WAML 7:00 A.M.
Meridian WMOX 10:00 A.M.
Natchez WMIS 2:30 P.M.
Picayune WRJW 9:30 A.M.
Starkville WSSO 8:30 A.M.
Tupelo WTUP 12:30 P.M.
Yazoo City WAZF 9:30 P.M.

MISSOURI
Flat River KFMO 6:30 P.M.
Kansas City WDAF 7:15 A.M.
St. Louis KSD 7:30 A.M.
Springfield KGBX 7:00 A.M.

NEBRASKA
Ogallala KOGA

NEW JERSEY
Atlantic City WLDB 8:00 A.M.
Newton WNNJ 7:15 A.M.
Wildwood WCMC 10:30 P.M.

NEW MEXICO
Clayton KLMX 8:30 P.M.
Sat.

NEW YORK
Freeport WGBB 8:00 A.M.
Huntington WGSM 9:00 A.M.
Jamestown WJOC 8:30 A.M.
Malone WCJV 10:00 A.M.
Middletown WALL 9:00 A.M.
Sat.
Syracuse WSYR 9:30 A.M.

NORTH CAROLINA
Albemarle WABZ 1:30 P.M.
Asheboro WGWR 10:00 A.M.
Asheville WWNC 9:30 A.M.
Belmont WCGC 9:30 A.M.
Sat.
Boone WATA 7:30 P.M.
Brevard WPNF 5:30 P.M.
Canton WWIT 9:30 A.M.
Charlotte WSOC 8:30 A.M.
Clingman's Peak
WMIT 8:30 A.M.
Concord WEGO 1:00 P.M.
Edenton WCDJ 9:00 A.M.
Elkin WIFM 9:30 A.M.
Fayetteville WFLB 2:00 P.M.
Forest City WBBO 6:30 P.M.
Franklin WFSC 4:30 P.M.
Gastonia WGNC 8:30 A.M.
Goldsboro WFMC 3:30 P.M.
Greensboro WBIG 9:00 A.M.
Henderson WHNC 7:00 P.M.
Hendersonville
WHKP 10:00 A.M.
Hickory WHKY 8:00 P.M.
Laurinburg WEWO 1:30 P.M.
Lexington WBUC 10:30 A.M.
Lincolnton WLON 3:30 P.M.
Lumberton WAGR 6:00 P.M.
Morehead City WMBL 7:30 A.M.
Morganton WMNC 9:30 A.M.
Mt. Airy WPAQ 5:30 P.M.
N. Wilkesboro
WKBC 2:30 P.M.
Raleigh WPTF 8:30 A.M.
Reidsville WREV 8:00 P.M.
Rocky Mount WCEC 5:15 P.M.
Roxboro WRXO 8:00 A.M.
Salisbury WSAT 9:00 P.M.
Sanford WWGP 9:30 A.M.
Thomasville WTNC 8:30 P.M.
Tryon WTYN 1:00 P.M.
Wadesboro WADE 12:45 P.M.
Washington WHED 6:30 P.M.
Waynesville WHCC 1:30 P.M.
Wilmington WMFD 7:30 A.M.
Wilson WVOT 8:00 P.M.
Winston-Salem WSJS 12:30 P.M.

NORTH DAKOTA
Dickinson KDIX 9:30 A.M.
Hettinger KNDC 2:00 P.M.

OHIO
Ashland WATG 7:00 P.M.
Cincinnati WCPO 11:00 P.M.
Columbus WBNS 9:30 A.M.
Gallipolis WJEH 12:15 P.M.
Lancaster WHOK 8:00 A.M.
Newark WCLT 10:30 A.M.
Springfield WIZE
Steubenville WSTV 7:30 A.M.
Warren WHHH 8:30 P.M.
Youngstown WFMJ 9:30 P.M.

OKLAHOMA
Durant KSEO 4:00 P.M.
Guymon KGYN 9:30 A.M.
Hugo KIHN 7:00 P.M.
Lawton KSWO 7:00 A.M.
McAlester KTMC 9:00 A.M.
Muskogee KBIZ 9:00 A.M.
Norman KNOR 8:30 A.M.
Oklahoma City KOCY 9:00 P.M.

OREGON
Astoria KAST 5:00 P.M.

PENNSYLVANIA
Altoona WVAM 10:30 P.M.
Connellsville WCVI 8:00 A.M.
Corry WOTR 10:30 A.M.
Gettysburg WGET 9:30 A.M.
Harrisburg WHGB 9:30 A.M.
Indiana WDAD 8:30 A.M.
Johnstown WARD 11:30 P.M.
Kane WADP 12:30 P.M.
Kittanning WACB 10:00 A.M.
Lancaster WGAL 7:05 P.M.
Philadelphia WFIL 8:00 A.M.
Pittsburgh KQV 8:30 A.M.
Pottsville WPPA 7:30 P.M.
State College WMAJ 7:30 P.M.
York WSBA 10:30 A.M.

SOUTH CAROLINA
Abbeville WABV
Anderson WAIM 9:00 P.M.
Barnwell WBAW 12:30 P.M.
Beaufort WBEU 8:00 A.M.
Bennettsville WBSC 12:45 P.M.
Camden WACA 10:30 A.M.
Charleston WCSC 8:00 A.M.
Chester WGCD 6:00 P.M.
Columbia WIS 8:30 A.M.
Dillon WDSC 3:00 P.M.
Florence WOLS 9:30 P.M.
Greenville WFBC 11:30 P.M.
Greer WEAB 10:30 A.M.
Hartsville WHSC 9:30 P.M.
Lancaster WLCM 9:30 A.M.
Sat.
Laurens WLBG 2:00 P.M.
Mullins WJAY 4:30 P.M.
Newberry WKDK 10:00 A.M.
Orangeburg WTND 2:30 P.M.
Rock Hill WTYC 12:30 P.M.
Seneca WSNW 10:00 A.M.
Spartanburg WSPA 9:30 A.M.
Sumter WFIG 7:30 A.M.
Walterboro WALD 9:30 A.M.
York WYCL 10:00 A.M.

SOUTH DAKOTA
Sioux Falls KISD 9:00 A.M.

TENNESSEE
Athens WLAR 6:30 P.M.
Covington WKBL
Dyersburg WDSG 6:30 P.M.
Jackson WTJS 7:00 A.M.
Knoxville WNOX 8:30 A.M.
Lexington WDXL 10:00 A.M.
Maryville WGAP 7:00 P.M.
Memphis WREC 9:30 A.M.
Murfreesboro WGNS 7:30 A.M.
Nashville WSM 7:30 A.M.
Paris WTPR 8:00 A.M.

TEXAS
Amarillo KGNC 8:05 P.M.
Beaumont KRIC 7:30 A.M.
Corpus Christi KRYS
Dallas WFAA-570 9:30 P.M.
Galveston KGBC 10:30 P.M.
Henderson KGRI 10:30 A.M.
Lufkin KTRE 7:00 A.M.
Odessa KOSA 9:30 P.M.
Palestine KNET 9:00 P.M.
San Antonio WOAI 7:30 A.M.
Stephenville KSTV 5:30 P.M.
Texarkana KTFS
Tyler KTBB 7:30 P.M.

VIRGINIA
Bedford WBLT 1:30 P.M.
Bristol WCYB 9:05 A.M.
Crewe WSVS 10:00 A.M.
Danville WDVA 9:00 A.M.
Franklin WYSR 9:00 A.M.
Hampton WVEC 7:00 A.M.
Harrisonburg WHBG 2:30 P.M.
Lynchburg WWOD 10:00 A.M.
Martinsville WMVA
Mount Jackson WSIG 8:00 A.M.
Norfolk WTAR 7:30 A.M.
Pulaski WPUV 5:00 P.M.
Radford WRAD 9:05 A.M.
Richmond WRVA 7:30 A.M.
Rocky Mount WFTI 2:30 P.M.
South Hill WJWS 1:00 P.M.
Staunton WAFC 4:30 P.M.
Waynesboro WAYB 8:30 A.M.
Wytheville WYVE 9:45 A.M.

WEST VIRGINIA
Charleston WGKV 12:00 Noon
Logan WLOG 8:00 A.M.
Ronceverte WRON 10:00 A.M.
Huntington WSAZ 10:30 A.M.

WISCONSIN
Manitowoc WWOC 8:30 A.M.
Sturgeon Bay WDOR 8:00 P.M.

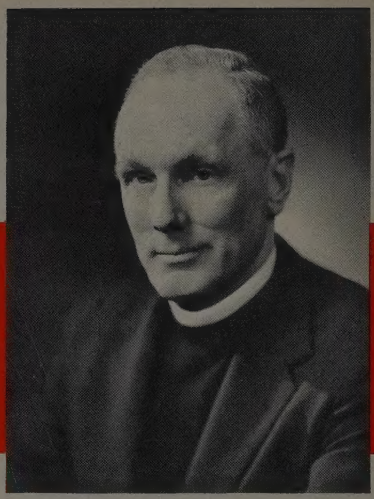
PUERTO RICO
Hato Rey WHOA 11:00 A.M.

PHILIPPINES
Dumaguete City
DYSR 7:30 P.M.

VIRGIN ISLANDS
St. Thomas WSTA 2:00 P.M.
Sat.

(Broadcasts are on Sunday, except where otherwise noted.)

Hear
Dr.



EDMUND STEIMLE

and

THE WITTENBERG COLLEGE CHOIR

on the 1957 United Lutheran Series of

THE PROTESTANT HOUR

June 30—September 1

PRT
Press
Radio
Television

Local Station _____ *Day of Week* _____ *Time of Day* _____

(See inside back cover for list of radio stations where Dr. Steimle and the Wittenberg Choir can be heard this summer. Fill in blanks above with information of station nearest you and post near your radio as a reminder to tune in.)